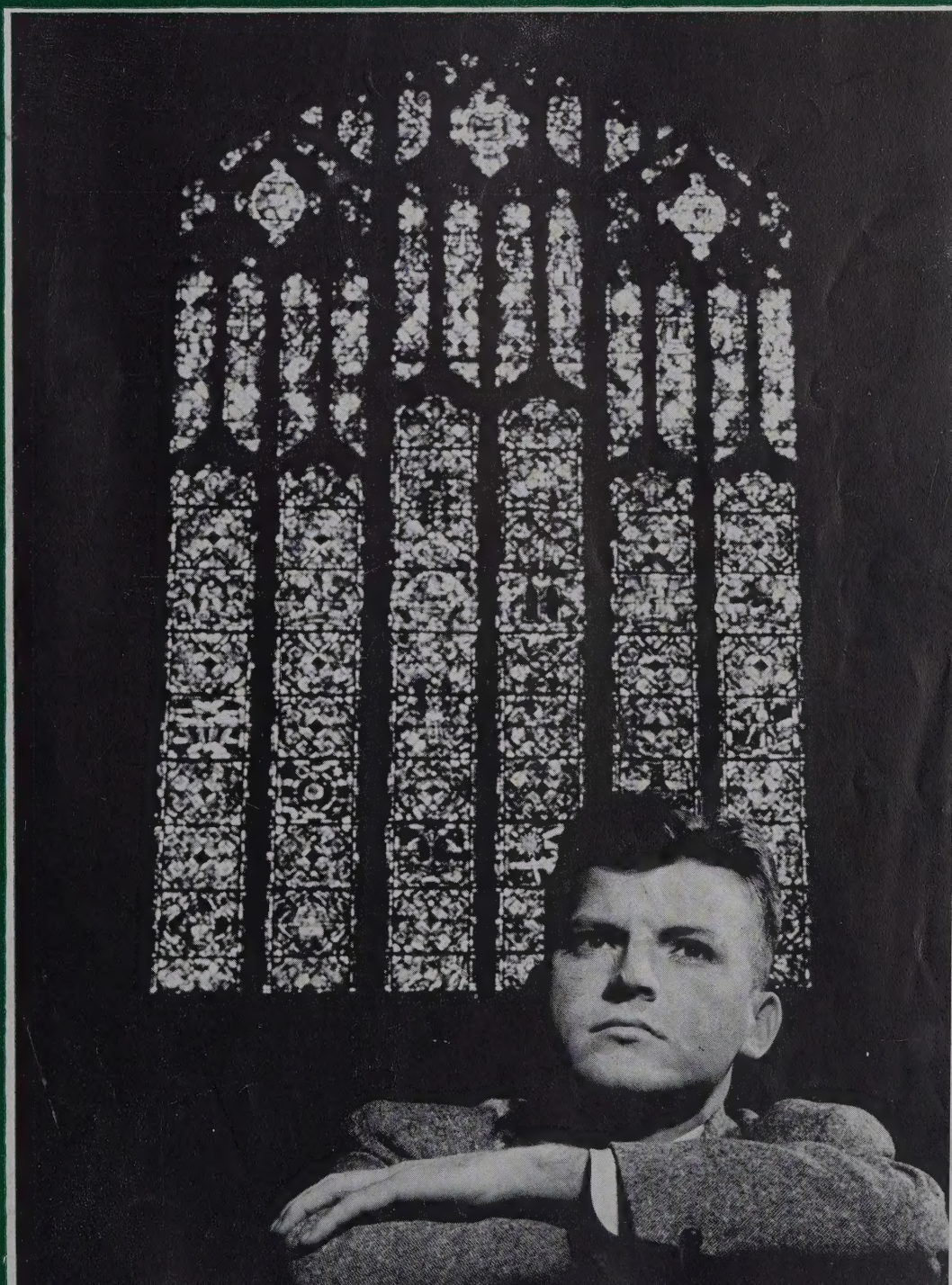
The Pastor

JANUARY • NINETEEN AND FIFTY ONE



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE COVER: From a photograph by A. Glen Hanson, Nashville, Tennessee. Throughout Methodism, beginning next month, the present leaders of the church will be placing before young Christians the challenge of faith. Those who respond will be charged with the task of kindling a spark of new life in the churches during the next critical years.

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EDITORIAL

The Church Against the Devil's Works

THIS is an hour for decision. Shall we of the churches main timid and scattered like lambs grazing in the se- rity of daylight or shall we join together in faith, under e grace of the Lord God, to march courageously, making bold and united declaration of the relevance and power the gospel in this critical time?

The role of the Christian Church is to challenge men to oose sides. This is a time for determining who are the iends of God and who are his enemies. We must quit ying to be "nice people" and must respond to the call Christ. We must give up rallying around inspid dogmas e "fellowship" and muster to the call of faith. (If we e united in faith we shall have our fellowship.) We ust see the folly and tragedy of each church or each dividual going his separate way, everyone doing *that hich was right in his own eyes.*

The times call for a Christendom that is *one* in the Lord rist and that reaches to the far ends of this earth. We ve a clear call to stand together—across all denomina- nal and national and racial lines—to claim and to use ery man who has heard and answered the voice of God. his is not to seek a united front, but a united core. It is t to negate or minimize theological differences, but to e them squarely in order to see wherein real unity lies. We must be done with fronts and superficialities and eoccupation with the mechanics of churchmanship. This y mean a collapse of some of our churchly institutions we now know them; it may mean a thinning of the nks—but the time is here when this is not only desir- le but essential if the Church is to make its testimony fore a mad world.

If even a few men can sense the urgency of the times, relevance of the Gospel, and the demand for Christians be united in faith, the blessing and the strength of hovah will be with them. They shall have nothing to ar.

If we can come to see that our division—our scattering forces—is sin, and can answer the clear call to wit- ss, then the Christian forces of the world can speak and with vigor and power. Many an honest man needs lift that he can get only through the strength of a ited Christian Church. He may be doing "the best that can" for the Lord, but he needs the support of his thers in the faith. Many have been giving way in ap- asement of our secular culture, and they need the forth- ht support of other Christians who will do what they lieve is right no matter what the consequences.

There is the confused and baffled preacher who knows that he ought to be making his ministry more effective, but who feels somewhat lonely and helpless. He may fall into activism, spending too much time in organizational and administrative work and neglecting his preaching and pastoral ministry. Gradually his attention becomes more and more centered on the secondary matters and less and less on the primary ones.

There is the drowsy layman in the pew. On Sunday he goes to church, but during the week his Christian faith gets pushed into the background of his life. "A man has to make a living." Deep inside he may be yearning for the bread of the gospel, but he may be getting stones. Under the right leadership he *can* become a Christian.

A united Christendom could help the pseudo-prophet who is now proclaiming a lemonade gospel. It will force him to take a clear stand one way or the other. He will react to the potency of a united Christendom either in humble agreement or in stubborn denial.

The heroic and virtuous missionary will gain new confidence and new courage if he is supported by a united Christian Church—one that knows where it is leading and why. We still have martyrs today, and they need the prayers of an undivided Church.

A united Church can be the only effective channel of the gospel. How big it is will make no difference. The Holy Spirit will work through the genuine Church, regardless of its size. A united Christendom can reach out to claim the timid, the confused, those who have compromised with the world, and eventually the lost, the skeptical, and the cynical.

The only way approach to Christian unity is in the spirit of Christ. But there is no single starting point in this direction. Efforts will have to be made on all levels: in the world councils, in the nations, in the local parishes, and in individual hearts. The individual has a definite role in God's plan for his Church. He must find his ground of faith and stand on it. He must seek out a brother here, another there, and begin the working of the leaven in his own small group. Such robust bands can then begin to work themselves into the broad stream of a Christian Church that is united in Jesus Christ as Lord and Savior.

Then as the Church becomes embattled with the secular, materialist order, it will have strength and power to meet it. By the Lord's help the Church will win against the Devil's works.—***N. S. C.***

theology

The Divi

The value of man to Christians is based upon the priority of God's action in creation. The associate professor of Philosophy, DePauw University, Greencastle, Ind., begins here a series of four articles on "God and the Gospel." In coming articles he will discuss the Divine Initiative in vocation and revelation, in redemption, and in the consummation of history.

THE Need for Biblical and Theological Teaching. One characteristic of life in America is its restlessness. We are always dissatisfied unless we are doing something. But we have not in general taken time to think out the bases for our actions. This accounts, in part, for the rather slighting attitude on the part of many church people toward studying the basic principles of Christian faith. We do not want to be bothered about such abstract or remote things as theological or biblical teachings. What we want is a tool or weapon to be used here and now against some particular evil or for the realization of some particular good.

It should be remembered, however, that activity without rootage in proper principle is always in danger of running out into fanaticism or frustration. When we lose sight of the principles on which we as Christians should base our activities, the next stage is to lose sight of the goals toward which these activities point. The result of religious activity without grounding in fundamental principle is frequently either a humanism which is more or less openly unreligious or a sense of futility which leads to despair. Either alternative is deadly to genuine Christian faith.

It is a commonplace to say that we are now living in critical times. What is not so commonplace is the understanding that, if we are to face the crisis *as Christians,* we must develop a renewed concern for the foundations of our faith. Times of crisis demand the clearest possible understanding of ends as well as of the means and methods by which they may be realized. A double demand is, therefore, laid upon us: first to know what Christian faith involves, and then to live up to the requirements of that faith.

Because of the importance of biblical teaching and theology (not narrow sectarian dogma or "orthodoxy") for Christian faith and practice, this series will aim to present and to trace out some of the implications of one theme of biblical theology: the *Divine Initiative.* We shall seek, in this and succeeding articles, to set forth briefly the biblical faith that God takes the initiative (1) in the creation of the world and of man; (2) in calling his messengers and giving the content of the message; (3) in the reconciliation of men; and (4) in bringing his Kingdom.

Divine Initiative in Creation

The Biblical Conception of God's Act in Creation. The biblical view of the relation between God, the world, and man is set forth in the creation story in Genesis 1. In the formlessness and void of primordial chaos, God takes the initiative in action. He speaks and his word makes the worlds. He gives the sun to light the day and makes the stars and flings them against the darkness of the night. He populates the earth with living things and sets around them the conditions of life. He makes man in His own image, endowing him with intelligence and freedom. And all by the creative power of his word and will.

This conception is evident also in the New Testament. The Prologue to the Fourth Gospel begins: *In the beginning the Word existed. The Word was with God, and the Word was divine. . . . Everything came into existence through him, and apart from him nothing came to be.* (John 1:1, 3, Goodspeed) The Greek word translated "Word" is *Logos,* which has no exact single equivalent in English. In the Stoic philosophy which gave currency to the logos doctrine in the pre-Christian era, the logos was a principle of active, creative reason inherent in nature. In biblical thought, however, this immanentism did not prevail. The logos is located not in nature but in God *who is transcendent to nature.* It is not a self-operative natural principle or force but it is under the control of God. The essentially philosophical view of creation in John is, therefore, a reaffirmation of the faith of the more dramatic and poetic account in Genesis.

Implications of This View of Creation. Certain implications of this biblical view of creation should be noted. Since the world is the creation of God, there is intelligence and purposiveness at the heart of things. There is, therefore, a genuine meaning and value for man in the world. Man does not create the world; he is set down in the midst of it; the meaning of the world is, therefore, not dependent upon man. This involves repudiation of all non-religious humanisms. Nor does man arise out of the created universe by chance or by the operation of non-purposive "natural" activity. This implies freedom from mechanistic or deterministic evolutionism.

Before going further, however, it should be noted that this interpretation of biblical teaching does not imply a rejection of the findings of modern science. One important fact about Christian religion, often overlooked alike by its friends and its foes, is that it is not committed in advance to any particular scientific theory. What is essential in Christian faith is the conception that the eternal order of nature is not the last word about the world or man. What the biblical writers attempted to do was not to pass judgment on scientific or historical fact as such, but to indicate a religious view of

itiative in Creation

By HENRY E. KOLBE

oper end or purpose of nature and man-in-nature. The conception set th in the preceding paragraph, erefore, involves a rejection only evolutionism viewed as ultimate d self-explanatory. It is an expres- n of the fundamental faith that d is prior to things and that all t is is a result of his creative wer and will. Without him, no in- ligibility in the universe. With- t his act, no creation and hence no rld.

The Divine Image in Man. The th that God created man in his own age is of central importance for Christian concern for man as n. Man is given a unique position relative freedom from the world d fundamental mastery over it. Of n alone, of all creatures, is it said t he was made in God's image. e stamp of the divine is upon man because he is the last level thrown in a process of chance variations nature nor because he has made self so, but because God so wills There is a dignity, an inalienabil- of value, about man (considered bearer of the divine image) which rks him off from the world of na- e and of things.

Authentic biblical faith, Jewish or ristian, has been consistent on this nt. It has persistently maintained t God is not made in the image of n but man in the image of God. e position of priority and of macy belongs to God. Man as de in the divine image is given a tinctive status. It is, however, im- tant to remember that this bibli- view declares not that man *is by ure* divine but that he *is made so* the act of God. He is thus a ature, under everlasting obliga- n to the Creator. The attempt to re- se the order, to allocate to man position of primacy and to make d in man's image, is held to be (revolt against God), which ries with it loss of meaning, value, d dignity for man.

Two dangers of this doctrine of the divine image should be noted. Unless it is borne in mind that the preferential status of man comes by divine gift rather than of his own making, there is the likelihood of running out into a humanism or naturalism that forgets the Creator and sets up the creature as deity. Paul speaks to this point when he condemns those who *worshiped and served what he had created, instead of the Creator* . . . (Romans 1:25, Goodspeed). This is a danger whose present significance may be readily recognized.

The other danger for those who live in an age such as this, when the concepts and categories of the sciences have attained a position of pre-eminence in human thinking, is that the "preferential status" of man shall not only be questioned but denied. Apart from the conception of creation in the image of God, man is in constant danger of losing his truly human status and sinking to the level of animality—more complex and more unpredictable, perhaps, than what we ordinarily call "the brute," but sheer animal nonetheless. Man is thus made into a creature of purely biological or physical nature, without really distinctive status or dignity or meaning.

In either case—the deification of man or the renunciation of the divine image—there is loss of the sense of the value of man as man. We are thus led to a paradox, without the recognition of which one misses the deeper significance of both man and nature. Only when one sees man not as an autonomous child of nature but as subject to God, in a position not of supremacy but of subordination, can he see him in his deepest reality. The real significance of human nature must be seen in a *reflected* light.

Modern Optimism and Disillusion. When we see ourselves and the world in the light of these biblical views, we have a key to much of the confusion and disillusionment of contemporary man. A self-sufficient age tends to overlook these biblical-spiritual principles, to assume that the descriptive methods of the sciences are actually or potentially adequate to explain and interpret the whole system of reality and the whole range of human experience. There is a general optimism (which has been partially upset by events of contemporary history) as to the capacity of man by himself to solve all his problems and to work his own way out of difficulties. This view is grounded in the false belief that increased ability to solve technical problems carries with it a proficiency to reduce all human problems. On this point Reinhold Niebuhr has spoken repeatedly with prophetic vehemence: he has shown that a corollary to increased capacity to deal with problems at one level is an increased capacity to generate evil at other levels.

The result of this process of looking for security or deliverance either to the world of nature, to society, or within man himself has been well pointed out by Emil Brunner. Man, in seeking to be free from God by considering himself self-sufficient, becomes enslaved either to nature or to the state. Then that which has made him a real person is lost, and man as man disintegrates, losing both meaning and value. The inevitable social-political result of this process is to be found in the "demonic incarnation" of the totalitarian state.[1]

Alpha and Omega: Creator and Telos. It is in the realization of dependence, recognizing the primacy and the ultimacy of God, that man finds his truest freedom and his highest dignity. Without this conception of God and the divine initiative in the creation of the universe and of men, one loses the vision of the end or purpose (*telos*) of life and the world. When God ceases to be Alpha, he ceases also to be Omega. There is then no final goal or purpose to history. It is paradoxical that some who have spoken so persuasively of "progress," at the same time rejecting the idea of divine purpose, have made the conception of real progress absurd. For without goal,

[*Continued on page 29*]

[1] See *Christianity and Civilization* (Charles Scribner's Sons), Vol. 1, Chap. 9.

The Meaning of the Christian Mission

By WALTER FREYTAG

The Christian witness to the world embraces two aspects of the Kingdom God—it is "a witness of the Kingdom which has come to that which is come." This is the concluding instalment of Professor Freytag's article (The first instalment appeared in the December issue, page 2.)

INTEREST in missions very largely was and is, though we may not be conscious of it, upheld by a sense of self-assertion. It is this sense which often underlies the preference for pioneer work in the most untouched area possible and which prevents many supporters of missions from finding a right relationship to service in younger churches that have become independent and self-supporting. So long as concern for missions lives on this spirit, or is at all connected with it, it is naturally shaken by the changed situation. For, in view of deprival of the West of power in many parts of the world, and of the emergence of young Asiatic states, our sense of superiority comes to an end.

Young churches, which quite rightly intend first and foremost to be themselves, and which watch jealously over their independence, are no object for the exercise of any kind of Western authority. The front of political religions, growing stronger and wider all the time, pushes any dream of world Christianization away into the remotest distance.

Missions more and more cease to be missions "from above to below" in the sense that the bearers of the message are superior to those who receive it in culture or at least in civilization. In this respect a long period of missionary history has come to an end. The propagation of Christianity had always, since the time of Constantine (with only few exceptions), had this character of a favor bestowed from above to below. If we want, then, to find our way back to an understanding of missions and to a motivation which will hold its own in the changed situation today, we must go back, long before Constantine, to the original sources.

How did the early Christians conceive of missions? Missions to the heathen occur in the New Testament for the first time after the Resurrection, the Ascension, and Pentecost. They have, that is to say, three presuppositions. God had accepted Him whom Israel rejected, and Israel had thereby lost its prerogative over against the heathen. It is Christ to whom all power is given in heaven and on earth. He sent his Spirit and is present in the Christian community, his Body.

But these facts are not openly manifest. They form rather a secret reality which is only to be grasped in faith. They have still to be made manifest; and that gives the life of the Christian community the tension between this world and the End. It lives in a time-span between two poles: resurrection and second coming, world reconciliation and world redemption. It lives, in the Kingdom of God which has invisibly come, on the expectation of its visible coming.

The life of the early Church is not to be thought of without this tension. Its situation is comparable to that of an army which knows that parachute troops have already landed behind the enemy. The enemy is cut off from all communication with the rear. Basically, he is already defeated. But the battle is still to be fought, the casualties are still to come, and the utmost effort has still to be made to prevent the enemy breaking through. Yet the battle is already decided, and everything that happens from now on is only an aftermath, the last desperate efforts of a vanquished opponent.

It is thus that the Christian community lives in this world, in the midst of suffering and death, in the invisible Kingdom of Christ, who is its Lord. It suffers, endures, perseveres, confesses, watches, resists, and overcomes the growing powers of darkness. It does that not only because it in some way sees that co ditions gradually improve, but l cause it is waiting for the great a of the full revelation of its Lord a of His Kingdom, for His second co ing and for the judgment, for the demption of the body, for the n heaven and the new earth, and for t final glorification of God. . . .

But why is there a pause betwe the invisible coming of the Kingd and its open manifestation, betwe the resurrection and the second co ing? What is the purpose of this fi period? The New Testament has o one answer: *Repent . . . and be c verted, that your sins may be blot out, when the times of refresh shall come from the presence of Lord, And He shall send Jesus Chr which before was preached unto y* . . . Or: *The Lord is not slack c cerning his promise . . . but is lo suffering to us-ward, not willing t any should perish* . . . God's patie is the explanation of this fi period. . . .

Because it runs its course tow judgment and because in it no can survive who is not saved throu faith in Him whom God has rai from the dead and set on the ju ment seat, it is God's mercy and f bearance, "that He gave assura unto all men." In other words, purpose of this time is the gather of the community which waits for Lord who will come.

This purpose of the pause in history of salvation is being fulfi in the Christian mission. Here, a from all human history and ir pendently of all circumstances, season, out of season," the deci event takes place which relates to End. "First" must the Gospel preached, and "then" the End s come. The Christian mission is

* Originally published in *The International Review of Missions* (April, 1950) under the title "The Meaning and Purpose of the Christian Mission," the article is reprinted in two instalments in THE PASTOR with permission.

eparatory action which at the same
ne withholds (II Thessalonians
5) and yet has haste, which does
t bring the End about, but which
meaningless without the vision of
e End. . . .

The community is formed which
epts as its Lord the Christ who
s come, which is baptized into His
ath, and which lives in Him a new
d different life. At the same time
s gathering of the community does
t have its purpose in itself, but
her in the fact that the message
the Lord who is to come goes
ough all nations as a witness to
e day on which only the children of
Kingdom shall escape destruction.
that sense the Christian mission is
witness *of* the Kingdom which has
me *to* that which is still to come.

If, from this point of view, we
ok back once more over the various
es of missionary motivation of the
t centuries, the defect in each of
m will become quite clear.

As to the purely spiritual and ethi-
narrowing down of the idea of the
ngdom of God, we must admit that
etism is right in proclaiming that
Christ we have peace with God.
rist is the Kingdom of God in the
dst of us. Pietism was right to
er its serious call to repentance
d conversion. But it was wrong in
t taking seriously the fact that the
rd Christ is already Lord of all
e world and that the Kingdom of
d exists in the righteousness,
ace, and joy in which we serve
omans 14:17 ff.).

That is more than a condition of
e soul; it is the Lordship of Christ
ought to reality in this world. We
not fulfil the whole commission if
seek to convert men out of the
rld, for conversion is only com-
te if it has turned away from this
rld and towards the new world of
d. . . .

As to the ecclesiological narrow-
g of the conception of the Kingdom
God, the missions of the Church
e right in knowing that missions
e the gathering of the community.
e command to preach the Gospel
identical with the command to bap-
e, and it is deeply imbued with the
nse that there is no baptism which
es not bring the baptized into the
llowship of a concretely established
church. But the church so formed is not the final End of the way of God. Christendom is never the Kingdom of God, for all our churches are only provisional in character. They are never the ultimate goal. They serve only for the gathering of the community in preparation for the End.

Then, as regards the narrowing of the idealistic, socio-ethical outlook: this interpretation of missions is right in earnestly promoting concrete action according to the will of God. But it is concerned with God's will and not with human needs. It is not a matter of improving the world, but of obedience. . . .

The full revelation of the Kingdom comes about without us, as the gift of God. The New Testament knows no other purpose in history than that the End draws nearer. And for that reason all ideas of the gradual development of God's dominion in this world, and of the Christianizing of the world, are relegated to the realm of illusion.

The apocalyptic narrowing of the conception of the Kingdom of God is right in its insistence that the Gospel shall be preached to all, knowing that its proclamation to all nations is the peculiar purpose of the time between the resurrection and the second coming of Jesus. But the End for which it waits cannot be precipitated through such proclamation. We have no power over it at all. We cannot confidently expect the coming of the Kingdom of God except as servants who wait for their Lord, working in obedience in and for the world here and now.

What is there to be said from this viewpoint on the particular questions of the hour? Many endeavors have been made to present the urgency of the missionary task. The Whitby meeting of the International Missionary Council did so in relation to the doors which in many countries are now closing, affirming that the proclamation of the Gospel to the whole world would be technically possible in this generation. These are not convincing grounds for urgency. Nor are they biblical. If we have recognized in the New Testament that the proclamation of the Gospel is the only thing which gives meaning to this time in which we live, then we need no other grounds for urgency. Without the Christian mission, history is nothing but human history, the progress of which at its highest consists in the climax of its catastrophes. But if we know about the coming Kingdom, we cannot rejoice in the promise without proclaiming it abroad. The Lord is near.

Because Christian preaching bears witness not only to the Kingdom which has come but also to that which is to come, foreign missions have an abiding claim, in addition to the task of proclaiming the Gospel within the framework and sphere of activity of our own churches. The Kingdom of God is universal, and the expectancy of the final End includes the whole world.

The community which waits for the Lord cannot preserve its essential nature if it remains enclosed within the confines of one nation and does not take part, by work and prayer, in proclaiming the Gospel among all nations. If this fact is not grasped, then the task among the de-Christianized masses in the lands of the older churches cannot be rightly accomplished either. Restriction to a particular sphere always involves the danger of remaining immobilized at a penultimate stage, of wanting well-attended and powerful churches instead of going forward to meet the Lord.

It is here that service in the young churches acquires its particular meaning. In this service, it is not a matter of putting the finishing touches in the sense of having to help the young churches to get from the "*esse*" to the "*bene esse,*" but simply and solely a matter of preaching the Gospel. Because their small forces are too weak in relation to the increasing number of people who have not heard the Gospel message, we have to strengthen and support them in their missionary task. Only so shall we be free from the desire to dominate them. But service with them and in them and under them is also real missionary service.

And finally, it is from this angle that the inner unity between missions and the Church Universal becomes quite clear. The unity lies in the command and in the goal. The task

[***Continued on page 29***]

Letter from a British Pastor

SINCE my first letter in the June issue of THE PASTOR I have had the privilege of seeing a little of American Methodism for myself, having exchanged pulpit and parsonage with John A. Redmond, minister of St. Paul's Church, Niagara Falls. Our Conference has this year limited the extent of such exchanges to five Sundays, which was all too short a time to get acquainted with a large membership and to feel the pulse of things; but I am grateful for the experience. It has left me longing for more. I cannot speak too highly of the arrangements made for my coming and of the warmth of the welcome and the effusiveness of the hospitality I received. I have never preached to such responsive and vocally appreciative congregations.

It may be of interest if I mention some contrasts I noticed. One was the small use that American Methodists make of hymns in their services (and in passing may I regret that so few of the hymns of Wesley and Watts are to be found in your Hymnal). In England four or five hymns are used in every service and generally two lessons, and if there is a solo or an anthem it will be a single item. Another surprise was the rarity of your communions. In every town church in our country there is a monthly celebration of Holy Communion, and in many cases it is observed twice a month—once after the morning and once after the evening service so that all who will may partake.

A third contrast was the decline of your evening service. In England it is the evening service that is the popular one, drawing crowds in winter and summer alike. Sunday school and youth work in America seem to be given up completely for the two months of July and August, while in our country such work would never be abandoned for a single Sunday. Neither God nor the devil has a holiday, and it seems to me a mistake psychologically, as well as spiritually, to give up the all-important work of training the young in spiritual things even though many of them may be on vacation.

The main event of importance in England since I last wrote has been the Methodist Conference, our supreme spiritual court which met at the Eastbrook Hall in Bradford, Yorkshire, during July. From all accounts it has been a good, though not eventful conference, with very little controversy but much good fellowship. It has been dominated by the powerful though benign personality of President W. Edwin Sangster, one of the youngest ministers ever to be called to the highest office in our church. He is minister of the Central Hall (Westminster), scholar, preacher, and man of the people. He enlivened the proceedings with many a witticism, and his unfailing good humor helped the business to be despatched smoothly and efficiently.

"Nothing compares with Evangelism in importance." That was the keynote of the president's address to the Representative Session, which consists of ministers and laymen elected by district synods to attend the conference. "We do not preach Christ because He is socially beneficial. We preach Christ because He is the Word of God to our lost race. . . ."

Signs of awakening are not lacking. There is a large increase in the membership of the overseas missions fields; and at home, for the second year in succession, there is a small increase in church membership after many years of decrease. The Youth Department reports 24 new Sunday schools, 5,400 new scholars, and 1,150 more scholars. There are nearly 4,000 Youth Clubs with 120,000 members, nearly 800,000 Sunday school scholars, and almost three-quarters of a million church members. The membership of the Methodist Church and its Sunday schools is 3.75 per cent of the total population of England and Wales.

Distinguished visitors to the conference included Bishop Arvidson, of the Methodist Church in Scandinavia and Bishop Sommer of the Methodist Church in Germany. The latter declared that the last five years have been the most successful in its history. The average church attendance among German Methodists is 90 p cent. The Bishop passes easily fro Eastern to Western Zones. While t Russians do not interfere with t services, they allow no literature fro the West to be distributed and r youth work apart from worship.

During the year active prepar tions have been made for the Ec menical Conference to be held in O ford next year, when it is hop that we shall see afresh the place Methodism in the World Church, a the contribution Methodism has make to the World Council Churches. Dr. Sangster addresse the Ministerial Session of the Co ference on holiness. Leslie Weathe head opened the Conversation on t Work of God by speaking on "Co municating the Message," which l to a very fruitful discussion in whic many ministers shared. For the fir time for many years a Conferen Love Feast was held, presided ov by J. E. Eagles, principal of Cli College (where lay evangelists a trained).

The conference appointed a Co mission on London Methodism whic will help to solve some of the pro lems that beset the metropolitan are It heard with pleasure the pres dent's intention to call together thousand laymen to discuss "T Church and the Christian in the We fare State. "It adopted a resolutio on racial discrimination in Sou Africa which set forth the position the Methodist Church plainly. In a dition it received reports of the wo of the various departments of t church, Home and Overseas Mi sions, Youth, Chapel, Ministeri Training, Education, Christian Cit zenship, and Local Preachers.

We go forward into the new co nexional year with hope led by president whose soul is aflame wi love to God and man, believing th at long last the tide has turned a that in the Providence of God it w continue to rise if only it is bor along on the faith and prayer a dedicated service of the wh Church.—***John Bishop.***

(The author is pastor of Acton H Methodist Church, London. His a dress is 5 Twyford Crescent, Act W. 3, London, England.)

Christianity Takes a Stand

By K. MORGAN EDWARDS

The task of the Church is to change society by making clear how the Gospel is to be applied in every area of life, says the pastor of First Methodist Church, Glendale, Calif. Here is a reply to "The Church and Social Action," by Robert E. Sanders, which appeared in the November issue of *The Pastor*.

THE ARTICLE "The Church and Social Action" by Robert E. Sanders in the November issue is surely stimulating. The development of the article is logical if you can accept the original premise. Certainly it is not surprising that "the prominent laymen representing these various groupings (labor, management, farm, and church life) felt that the church should not involve itself in specific political and economic technicalities. . . ."

Since I attended the conference to which Mr. Sanders refers, I think it ought to be said that although a genuine effort was made to have adequate labor representation, there were very few envoys from labor.

We are told that "there is something presumptuous about a clergy which insists on poking its ecclesiastical nose into every human dispute as though only clergymen . . . were not fallible and laymen not sufficiently Christian!" While one ought never to defend the infallibility of the Protestant pulpit, it may be fair to raise the question of how the pulpit will educate for good except by making quite clear the moral implications of economic and social situations.

Amos did not establish the prophetic tradition because he felt himself infallible, but because the demand for righteousness of the holy God placed an obligation on his heart which he could not disobey. *The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?* It is certainly true that because of the hours given in study to work out the moral implications of the Gospel as they relate to every area of life, the minister ought to know more about the relation of economics to Christianity than a businessman who is engrossed in a secular culture.

It is certainly not the business of the preacher so to lack tact that he measures his effectiveness by his offensiveness. But it is equally true that when a preacher talks about so important a moral issue as war it ought not to be so sheltered by platitudinous generality that it would offend neither the pious saint nor the bellicose legionnaire. Such preaching is a far cry from the Old Testament indictment *Thou art the man* (II Samuel 12:7).

While God's love is impartial in terms of his human family, it does not necessarily follow that God's love is neutral. One has only to examine the teachings of Jesus to discover that when he was attacking the forces of evil and of unreason it was impossible for Christ to be neutral. The New Testament makes quite plain that we cannot endorse or consent to attitudes and policies that are morally antisocial or ultimately disastrous.

It is suggested that the gospel "does not go into specifics on the indeterminate number of ways [God's loving] concern can be violated, or how these violations are to be dealt with in terms of rules and regulations." It is difficult to read Jesus' statements either to the Pharisees or in the Sermon on the Mount without catching his directness. The author further declares that "the Gospel makes it rather clear that law is never quite capable of fulfilling justice in the Christian sense." Are we who believe in God's law of righteousness, therefore, to give up wrestling *against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places?*

When the author concludes that "men will inevitably relate the Gospel to all aspects of their lives when they are genuinely touched by it," he raises some interesting problems. Either the historic Gospel has never really touched genuinely the lives of Christians in past generations, or we must admit that it is possible for man to be deeply touched in the personal sense while at the same time remain guilty of horrible social blindness because the implications of the gospel were not clearly defined.

The author insists that "it is not the role of the church to determine whether capitalism or socialism best approximates the Christian faith, except indirectly." Mr. Sanders would do well to read the courageous social pronouncements of thinkers like Paul Tillich, Reinhold Niebuhr, and Nels F. S. Ferre.[1]

It is easy to agree with the conclusion of the author that "if churchmen are made Christian, if they are given the clue to what Christian faith is, they will work for the right economic and political order." Yet here again, one raises the simple question: Is it possible to make churchmen Christian without helping them to define the ways in which the Gospel is applied in every area of life?

Jesus did not ask anything of his followers which he did not exact of himself. So forthright was he in his interpretation of the way in which the demands of the Kingdom of God ran counter to the currents of secular life that he was alienated from his family and friends, subject to hatred, calumny, and persecution, and finally arrested and crucified. There are occasions when it becomes the duty of the Christian minister at no matter what personal risk to render unto *God the things which be God's.*

Those who are anxious to preserve a prophetic ministry will seek a much bolder course in social action than outlined in this article lest they be guilty of the satirical sentiment of the English poet, A. E. Housman, in the poem "The Carpenter's Son." Mr. Housman has Jesus reconsider the cost of his course of action and plead with his disciples to be more tactful:

See my neck and save your own:
Comrades all, leave ill alone.

[1] See *Christianity and Society* (Winter, 1949-50) for the opinions of Tillich and Niebuhr; and *Return to Christianity* (Harper & Bros., 1943) and *Christianity and Society* (Harper & Bros., 1950), by Nels F. S. Ferre.

Clinical Material

The direct approach employed by the pastor with this hospitalized patient, who has refused an apparently much-needed operation, begins and ends in failure. Neither a change of the patient's mind nor good will is accomplished by the interview. Instead, the patient stubbornly puts forth resistance. Editorial comments are in italics.

A Closed Mind

MRS. JENKINS is a Negro whom I judged to be about fifty or fifty-five years of age. I was "on call" for Protestant ministers in a large city hospital. This was an afternoon, pre-operative call from one of the wards. The nurse said that Mrs. J. had refused to submit to a stomach operation. I gathered that I was expected to influence her to accept it.

Mrs. J. was lying on her back. A thin rubber tube extended from one nostril and was secured to the bedspread with a safety pin. The end trailed over the edge of the bed, away from me.

I said, "Hello, Mrs. J., how are you?" (*This is too abrupt. She does not know who he is and she is probably already on the defensive.*)

"I'm all right."

"You're feeling all right?" (*This takes them nowhere. It smacks of the so-called reflective method.*)

"Yes, I am." (*This is resistance.*)

"I'm not one of the doctors, as you can see." [I pointed to an arm band with a cross on it.] "I'm a Protestant minister. I was asked to see you. What is the difficulty?" (*Too fast and too direct a question.*)

"There ain't no difficulty now. I feel fine." (*She is definitely not accepting him, which is not surprising in light of the abrupt way he started.*)

"Was there some trouble before?" (*Too direct.*)

"Well, I couldn't move my bowels."

"When was that?" (*Direct questioning seldom accomplishes much, as Harry Stack Sullivan, the psychiatrist, once pointed out.*)

"It came on me New Year's Day."

"How did that happen?"

"I guess I was rushing around during the holidays, eatin' here and there. Some people don't know how to cook food right. It doesn't always agree with you." (*She responds a little better.*)

"How long have you been in the hospital?"

"About a week."

"You came in soon after you took sick?"

"Yes, I did."

"Have you moved your bowels since you got here?"

"Yes, I've done that."

"How do you feel now?"

"All right, now. The pains and cramps are all gone now."

"What do the doctors say about them?"

"They don't say."

"What do they want to do?"

"They want to cut open my stomach. But I won't let them." She reached behind her head and grasped the bed rails. She worked her hands up and down on the rails nervously during most of the rest of the interview. (*He has moved directly to the point of her anxiety without being accepted or succeeding in developing the interpersonal relationship. The call is almost certain to fail.*)

"Why do they want to do that?"

"They don't say."

"Is it because they want to find out what is wrong?"

"It might be, but I don't know."

"What do you think is wrong?"

"Nothing now. All the trouble is over. I feel like I will be all right."

"What do the doctors say the operation will do?"

"They say that if I don't have it I'm going to die."

Pause. "I see."

"But I'm only going to die once. I ain't going to have no operation."

"If you did have the operation, do the doctors say you would be all right?"

"They don't say. But I'd rather suffer all through this again than take any operation."

"Do you think that the doctors are giving you the best advice they know?" (*Perhaps she has had experiences with operations. He needs to find out.*)

"Yes. But I don't think they know *everything*." (*This shows some hostility.*)

"I don't suppose they do." Pause. "Have you ever been in this hospital before?"

"No. Not in any hospital before."

"Any friends or relatives who have had operations?"

"Yes. My sister had one, and my brother."

"How did they make out?"

"My brother was always sick, on and off, afterwards."

"Do you think that he improved more by taking the operation than he would have had he not taken it?"

"I don't know. My father is eighty-one years old. He lives in C. He's a preacher. When he was here last year, he was in this hospital. They wanted to operate on him. He told them he was too old for operations and he didn't have it. He feels fine today." (*This may account for her attitude.*)

"I'm certainly glad that he is so well. Does he know that you're here?"

"No, he doesn't."

"Of course, the family here knows about this?"

"Yes."

"And you feel that, in a few days you can get right up and go home?"

"Yes."

"Who would do the work at home, he cooking and cleaning?

"My husband can cook good. My isters would come in."

"Has your husband talked this ver with you?"

"No. But he'd never stand for an peration."

"Has he or any of your family een in to talk things over'"

"No. The nurse tried to call my ister but she couldn't reach her on ne phone."

Pause. "Of course I'm not here talk you into having an operation. hat's a decision you'll have to make. guess you've already made it, but hatever it is it's your decision." I niled and she smiled back quickly. Is your father much of one to have prayer by the bedside?" (*I think e should have gone ahead and ofered to have prayer without this oundabout approach to the subject.*)

"I ask that just in case you'd be nterested in one as you may have one at home." No answer to this. ause. "Well, Mrs. J., I know you idn't call me up this morning, but you would like to see me later just ll the nurse and she'll be glad to all me right away. I'll be going long now."

"Thanks for coming."

"Good-bye," I said, smiling.

Smiling back, she said, "Goodye."

Pastor's Summary: The number f "pauses" listed throughout indiates that I was feeling my way ithout too much understanding of hat was going to be accomplished. ften, frequent pauses are very imortant, in order not to be pushing ne patient. Here, however, I did not o much feel that I was using "conolled pauses" as I was falling into nem for want of something to say. oward the end, however, I had the eeling that the pauses were working ith me, that I was more and more n control of the situation.

How much I was able to help this oman is a question. I believe that she thought of me as a friend.

Mrs. J. was discharged the day following my call. She did not undergo an operation. Her chart was marked "unimproved," and she was discharged "at own responsibility." I noted today from her record that her age was thirty-seven; she certainly looked much older.

Editor's Summary: This call was almost certain to fail so far as changing the patient's mind about having an operation, for she had already made up her mind not to have it even if it meant her death for "you can only die once," she said. The pastor, however, should have been able to have gained her good will, for her father was a minister and she was fond of her father, which is revealed by her quoting him and following a course similar to that which he had followed a year earlier.

The fact that the pastor never gained her good will was due to the faulty method he used. This pastor is a conscientious minister because he is working as volunteer pastor in a large city hospital, which is beyond the call of duty so far as his usual work is concerned. Therefore, we have to conclude, his faulty method contributed to his failure to overcome her *resistance*, for he should be able to leave a person with the feeling that he is concerned, whether the person does what he wants him to or not. This the pastor did not do.

This call also reveals something else that has long interested me, and that is the total failure that this situation represents. Whether Mrs. J. died or not we do not know ("nature" or God has a tremendous capacity to solve many physical problems). But in view of the fact that she had excellent medical advice, we must assume that she went home to die when she could have avoided death for the present time.

The minister and the physician face the same failure in this kind of situation: the patient has the ability to frustrate efforts to help him. *We are permitted to kill ourselves if we desire.* The person who kills himself by an act of his own hand is in somewhat the same category as this person who, because of deep anxieties she does not understand, makes a choice that leads to death. Physicians who have studied this problem most closely believe that such a person is not responsible for his choice. Until theology studies this problem more closely from a clinical standpoint; that is, by examining specific situations in the light of complete social histories, we will have to go along with physicians in saying that those who commit suicide are not responsible for their acts, and therefore should not be held ultimately accountable.

For Children

THE CHILDREN'S DIGEST, 132 pp., $3.00 per year, published monthly except July and August, a subsidiary of Parent's Magazine. *Subscription Office: Bergenfield, N. J.*

It is unusual to review a magazine in another magazine, but I know of no better way to call this new journal to the attention of our readers. *The Children's Digest,* published by Parent's Institute, Incorporated, is what the title implies: a digest of "the best stories, comics and other features from children's magazines and books published throughout the world."

Every serious-minded parent wonders about the effect of the current comic magazine craze among children and its influence upon children, some of which definitely make heroes out of outlaws. From time to time, the question is debated inconclusively by child psychologists. The publication of *The Children's Digest* by a group of editors who are trying to present helpful material to parents and now to children, merits the attention of pastors who, in turn, may call it to the attention of parishioners and parents. Every creative and healthy medium that presents itself should be utilized by the church to help its parents and youngsters. Here is a magazine that the church can welcome as an ally.—***Russell L. Dicks.***

Oldsters Are Not Dead Yet

By MILDRED WHITCOMB

Something to do and someone to love—these are the main needs of old people, declares the associate editor of *The Modern Hospital*, Chicago, Ill. She discusses some ways the churches can minister to the growing number of aged who are, she feels, oftentimes sicker in spirit than they are in body.

NO PASTOR intentionally turns his back upon the hungry and the cold, the sick and the bereft, the jobless and the homeless. Indeed, their claims upon his time take precedence over other demands.

Yet a few of the distressed are living within the narrow arc of his study windows, and many are occupying cots in basement warrens, bedrooms down smelly corridors, moderate priced apartments, and even Victorian mansions.

The churchman heeds many cries, but that should not keep his ears from catching the muted calls of anguish of the aged. Of these elderly underprivileged, let us consider six types.

The Hungry. Picture forlorn old people who are slowly starving for want of affection. Their own children deny them not only the honor of scriptural command but the barest hint of filial devotion. If these aged citizens are housebound, their church may be failing to reach them regularly with the Christian insight their troubled spirits crave. Some of them, however, have no church ties. Drawing near life's relentless close, they have forsaken their God or imagine their God has forsaken them.

The Cold. Spot your pencil on the map of any urban square mile and you will barely escape some badgered and confused old person whose heart is frozen with terror lest he be locked up in a mental institution. Once behind iron gates he would surely develop the psychosis his callous relatives or landlady trump up against him to get him committed to an institution. The chances are that his temporary states of confusion are induced by the insecurity and hostility of his environment.

The Sick. This is a day of psychosomatic medicine, our doctors finally having recognized that physical symptoms often result from upsetting emotional conditions, and vice versa. Boredom, neglect, and rejection will bring emotional upsets at any age. Upon a troubled aged person psychosomatic ailments thrive.

The Bereft. Grief can last a long time. There are many old persons who make poor adjustments to the loss of husband, wife, companion or house pet. Life is important as long as some living creature needs their companionship. When a loved one dies, the aged suffer intense loneliness.

The Jobless. The psychic shock of abrupt retirement strikes a man down! Each aging employee tries to believe that the big boss will make an exception in his case and that he will be kept on after the mandatory day of retirement arrives. Men, particularly, are likely to find the frustration and boredom of retirement intolerable for several years. Some of them droop and die before they discover substitute occupations or diversions that bring them social approval.

The Homeless. When the day comes that the old home is broken up and the aged father or mother is transplanted into a narrow bed in this son's or that daughter's crowded apartment, his roots or hers, like those of a fragile house plant, are crumpled and broken. The next move, the imagination tells him, will be over the hill to the poorhouse. We don't call them poorhouses today, but neither our public charitable institutions nor many of our private old people's homes have a great deal more than a roof to recommend them. To many old folk the grave would be a happier place.

Into these six categories fall many of the documented horror stories of filial neglect and community indifference recently told me by a case worker among the aged in Cook County, Illinois. Unfortunately, it is likely that such neglect exists in many urban centers.

If the minister will listen for half an hour to the tales of a social case worker or a public health nurse who operates in his neighborhood, or if his wife will sound out her beauty operator or the corner grocer, he will have the neighborhood picture he needs to approach his own church officers or the community council. If happily, a community program for the aged is operating in his vicinity he will jump right into it and do his full share. If no community group has attacked the problems of this terminal age group, his church becomes the logical starting point. For does not his church serve every other age group? Why should these pitiable old people be pushed to one side?

"No other civilized society is as hard on people as they grow older as ours is," states Robert J. Havighurst (chairman of the Committee on Human Development at the University of Chicago), some of whose suggestions for relieving the tragedies of the rocking-chair age are incorporated in this article.

Surely the minister must use both his holy office and his personal prestige to quicken public interest in this large underprivileged group. And while a church or a community project is being started for the aged of his parish, he will doubtless war-

be supporting, at the same time, various legislative proposals designed to provide adequate security dependent old people.

Let us see how the church can lp relieve thse problems of hunger, d, sickness, grief, joblessness, and melessness.

For the Hungry. The pastor can- t carry the full load of visiting it-ins and the chronically ill, but can organize a corps of lay visitors t will guarantee an hour's visit e or twice a week to these people, st of whom are probably elderly. These visitors he personally will ect from among the warmhearted d the spiritually alert. He will ex- t them, first of all, to be good eners. He will also ask them to be servers, reporting back to him in- idual crises or deteriorations in ily relationships. These may be enable to pastoral counseling, for ich the older pastor has fitted him- f, no doubt, through attendance at rt-term counseling courses. The nger men have been introduced counseling in theological semi- y.

For those old people who cannot out to church services and thus l cut off—the radio sermon is er the same as communal worship one's own church—at least one urch, Lakeview Presbyterian urch, Chicago, has found an an- er. It makes a tape recording of Sunday worship service, editing it half an hour's duration, and the acons take this recording and play back in the homes of shut-ins. This genuine thoughtfulness.

In dealing with elderly people who e able to attend worship services d other church affairs, the minis- can set his congregation a com- ndable example by giving them ecial recognition. Old people, who e slow, forgetful, and a little gar- ous, often are wounded by brush- s given them at home gatherings d at church social occasions. Nor a better example of good breed- g be shown by the minister's wife d children than through a natural liteness and concern for older peo- e.

For the Cold. Normal aging proc- ses need bring little mental de- rioration. The Great Books move- ment has proved that adults have not lost their ability to learn—quite the contrary. The mind needs exercise, however, and any church or community program for the aging and aged must be partly educational. Financial security being important for good mental health, Dr. Havighurst suggests that churches might well call in an officer from an investment trust each year to give two or three days of financial counseling to aging people of the middle income group.

As yet little is known about the processes of aging. Research is only beginning and is meagerly financed. Church-supported hospitals, nursing homes, and institutions for the aged contain clinical material of great value to gerontologists, psychologists, sociologists, and biologists. It may well be that church-sponsored research in geriatrics is more important than other causes made the object of special church offerings, gifts, and bequests. The interested pastor easily may decide to direct the thoughts of potential benefactors in that direction.

Nursing homes and homes for the aged will not be happy, mentally wholesome places unless a recreational and busy-work program is provided for the residents. Church organizations are excellent sources of volunteer recreational and occupational therapy aids, and denominational training schools could set up short courses for training these lay workers.

Commitments to state and private mental hospitals should be reserved for really disturbed patients. Those who are merely confused or occasionally disoriented deserve a more wholesome environment than the "Snake Pits" that are the rule rather than the exception among our understaffed and underfinanced psychiatric institutions. A nursing home can look after senile patients.

For the Sick and Bereft. Headaches, backaches, and heartaches, all are forgotten when good fellows get together. While old men may be more interested in conversation and games on an unorganized basis, the elderly women enjoy club activities. Once these old people are taken away from their basements, attics, and elevator apartments, a Golden Age Club is in the making.

Soon the visitor to the church will be hearing the quavering but jubilant voices of the aged, singing the rousing old gospel hymns they love so much. Soon the congregation and community will be invited to the Sunday school auditorium to hear a rhythm band playing its first concert. Or the pastor may peek in now and then on a volunteer physical director leading the old folk through some mild calisthenics in the gymnasium or recreation hall.

In most congregations there are a few who like nothing better than a chance to show their kodachromes or colored movies to an afternoon group of old folk. A retired teacher in the group may organize some classes. And there is no law that prevents a Bible Class from being held on Wednesday *afternoon.*

A pastor knows how to get such groups started. He merely turns over the idea to one or two middle-aged or aging persons with administrative experience, and soon a Grandmothers Club or a Golden Age Club will be as flourishing a group as any other society under church sponsorship. In the beginning, however, it may take a house-to-house canvass to find all the lonely oldsters who can be benefited in this way.

For the Jobless. There is no logical basis for the currently accepted retirement age of sixty-five. For most healthy persons this age is too low. National and international statesmen serve long after that age. Scientists make profound discoveries; artists of all types keep turning out masterpieces. Titian, for example, did not stop painting until he was ninety-nine, the year he died.

True, after a person reaches fifty there begins a very gradual decline in his energy and productivity. This slow and continuous process proceeds until the last step in our earthly life, which is death. Tapering off, Dr. Havighurst maintains, is the proper farewell to the world of work, with the employee going on part-time and part-pay or some other mutually agreeable arrangement between employer and employee.

There is sharp and steady pain in arbitrary retirement for many per-

sons, and here it is that the church or community program can be a genuine blessing. There surely is a spot somewhere under the roof for a club room or a game room or a small manual workshop for a few old men. There can be periodic competitions with small prizes for handicrafts, donated by a church organization, possibly its men's club. There can be a bulletin board or a volunteer placement service, listing odd jobs for the day or week, such as baby sitting and lawn mowing.

The church office stands to gain from the volunteer services of these people provided there is someone to supervise them. They can do envelope stuffing and stamping, keep the grounds policed, see that the flowers are watered and picked, provide messenger service for the pastor. Small jobs like these give them a sense of participation and worth. A former accountant will make a good assistant treasurer, and other special skills in the group can be utilized for general church and community good.

Boy Scout and other children's groups should not be denied occasional contacts with elderly people. Their lore of the woods, of early manufacturing processes, of battle campaigns and the like are fascinating to children. Mingling of the generations gives old people prestige and the youngsters both knowledge of earlier customs and respect for old age.

For the Homeless. Attempting to get ill or needy persons admitted to church-sponsored homes or hospitals is a part of the pastor's routine. Other housing provisions will be largely advisory in nature.

The federal old-age assistance program at present is too small to permit an old person to maintain himself even when he owns his own home. The minister will want to use his vote and his political influence to bring pensions up to this level.

When the original home is broken up, the ideal spot for the elderly man or woman is within the family group. There he will find life most rewarding unless the social relationships are intolerable. If the family lives in a house, an apartment for the parent across the hall, upstairs, or downstairs, is ideal. This gives the old person his treasured independence yet ensures his protection.

If the family and the old person find life bilaterally or unilaterally disagreeable, a hotel apartment, for the one who can afford it, is the next best solution for the city dweller. There all services are available, and aid is as near as the hotel switchboard, porter, or elevator operator. The apartment should be in the vicinity of the person's old neighborhood where family, church, pastor, and friends are within walking distance.

For the healthy person retired on a small pension or a small income or forced to live on family contributions, a sunny room with kitchenette is a good possibility. This, too, should be near friends and church.

Persons who have no homes or families or means other than government assistance may be saved from the usually dulling effect of institutional life through a program of foster-home care. In every church there are individuals or families who might provide a foster home for one or two elderly persons to their own small financial benefit; the spiritual rewards would be greater still.

Church-sponsored nursing homes and homes for the aged are more humane and somewhat more homelike than are public or most private institutions. These homes should be expanded to the full extent that stimulated philanthropy and benevolent funds will permit.

A few special housing developments for elderly people exist. The Congregational Church has two such developments in Claremont, Calif., and in La Grange, Ill. The housing units have centralized dining facilities, nursing service, housekeeping service; and general recreational areas are provided.

To sum up, the restoration of old people, be they hungry for affection, cold with fear, sick or bereft, jobless or homeless, will come about more through a healing of the spirit than of the body or the intellect, important as the two latter are. And when it comes to dealing with matters of the spirit, what body stands more firmly on its feet than does the church?

Counseli

AFTER hearing Mr. Anthony tel hundreds of people what to do where to go, and how to get ther on his radio program each week, revolted against his authoritarian ap proach. Later, I resolved to do some thing constructive about it, an "Counselor's Mailbag" was con ceived and soon born.

Does the pastor have any right t appear on the air outside the limita tions of the morning devotional an the sermon that is broadcast in fe churches? Can he give his precious time in the preparation of radi script? What will his parishioner say? These questions must be face by any pastor who desires to hav his own weekly program over th air.

Radio stations are always ready t consider a new idea for a program The variations on the morning devo tional are well known. Instead of th devotional message coming last, w reverse the order and have it firs with the hymn last; but we still hav a morning devotional.

What is wrong with religiou radio? I asked that question of program director of both religiou radio and television in one of Bos ton's largest stations.

"It's too traditional," he said. " lacks animation and imagination."

He then told me that the lowest li tening audience during the week wa Sunday morning. "People turn o their radios to be entertained and they can't find what they're lookin for on one station they only have turn the knob to another. Yet peop want to solve their problems too," I added.

"People want to solve their pro lems too!" That sentence is true, an explains Mr. Anthony's tremendo

ver the Air

By JAMES EDWARD DOTY

eople are eager to discover solutions to their problems. Recognition of this mple fact prompted the author to produce "Counselor's Mailbag," a thirty-inute, weekly broadcast that emphasizes permissive counseling. He serves rombie Street Congregational Church, Salem, Mass.

stening audience. But I saw that s answers contained advice, ridi-le, condemnation, and authori-rianism.

Responsive counseling, permissive d non-judgmental, makes a differ-ce in the parishioner's life today. does not beget resentment on the e hand or dependence on the her. It helps clarify the counselee's havior; insight comes, not by the stor's advice, but by his asking the ght questions and listening to the unselee.

If the pastor is to be a pastor *in a mmunity*, why not reach many who herwise never enter a church sanc-ary or study? "Counselor's Mail-g" was the result of "People want solve their problems too!"

What type of a format has appeal? doubt there are many possibili-s. On my thirty-minute program six ters are read by six different per-ns. In this way any indications of x and approximate age revealed in e letters can be followed as closely possible. Five minutes per letter, cluding suggestive answers, serves the standard. My wife, who had ver been on the radio before but o has a good speaking voice, acts the secretary.

Material for the first broadcast was tained by asking various persons to ite letters stating their major prob-m, and they were assured their ntity would not be divulged.

Six persons were chosen for the tial broadcast before I had con-ted the station manager. But I felt it was essential to have the program ready for an audition at a moment's notice. The station manager was willing to put it on the air immediately after looking at the format.

We were able to get time at 7:30 P.M. on Mondays—a very good time, incidentally, which we still have after more than six months. The first night's performance went off fairly well except that the tense counselor finished the six letters in the record time of nineteen minutes and was forced to ad-lib for the last ten minutes of the program. Fortunately, several points from Dale Carnegie's *How to Stop Worrying and Start Living* came to mind so that the time was not "dead air."

Since that time it has been found that the last eight or ten minutes should be given over to a general talk on anxiety, frustrations, fear, faith, hate, or some such important subject. Sufficient letters come in so that we are usually a few ahead for future broadcasts.

Indirect therapy is involved in some programs. One letter, for example, came from a mother who was too domineering over her teen-age daughter; the girl had expressed resentment to me about her lack of freedom at an earlier date. To another family this was also the basic problem, so the mother of the latter was asked to read the letter. Following the broadcast we talked at considerable length about her problem and why she was thwarting the emancipation of her daughter. Most letters come in unsigned or with only an initial. Many that are desperate give complete information including telephone numbers so that referrals can be made to physicians or psychiatrists where that seems desirable. One twenty-eight-page letter was received that concerned three different mental hospital commitments. Not a single question was asked which could not be used over the radio.

Several times the closing ten or twelve minutes has been given over to interviews with persons who are making contributions in the community in the area of problem solving. A representative from Alcoholics Anonymous did an excellent job one evening. Another time Bishop Hazen G. Werner was interviewed by wire recording in Boston, and the recording was transferred to a record for the program four days later. In this way persons can be interviewed in advance of the program and need not be in the studio at the time for the interview. The new tape recorder is far superior to the wire for radio work.

Here is a practical way that the church can take its message of health and spiritual vitality into homes where enormous problems are being faced alone and without help. Any preacher who understands the techniques of permissive counseling can do it with far more success than the writer. In this way Mr. Anthony's technique can be supplanted by a virile, nonjudgmental, permissive, responsive type of counseling.

LITURGY

Polestar for Preaching

SOME preachers ride exclusively one homiletical horse (like missions or doctrine or liquor). Some others are unduly intellectual, while still others are iconoclastic social radicals. For such men the rounded symmetry of the Christian Year will help preserve the personality of the faith by including every year the things that matter most. If it be objected that such a preaching program places one in a strait jacket, one can reply that the Christian Year's alleged strait jacket is to be preferred to the even straiter jacket in which one is inevitably bound by the average haphazard topical preaching.

One considerable difficulty is that the tempo of the parish program begins to pick up around Labor Day, nearly three months before the Christian Year commences with Advent. In other words, about the time the parish program has begun to tire you, the Christian Year begins. The most adequate preparation, therefore, that you can make for the coming of the Christ is in your devotional life. Read the gospel stories of Christmas in the Synoptics—in every available translation. Remember that we realize fully only what we prepare for adequately. Herod saw only a problem in the manger—but that was because he never got there. And neither will we unless the Bethlehem star becomes something more than a sentimental symbol or something to be tacked over the altar for the Christmas pageant.

During Advent you may well want to preach from the prophets. Our people (and some of our preachers) think of the prophets as soothsayers rather than as moral and religious realists. Every human heart hungers for a messiah. In a peculiar sense Jesus fulfilled, even while he transcended, the longings of the Old Testament as expressed by the prophets.

Then comes Christmas (in the fullest sense of the word *comes*) in the fulness of time. If you cannot preach on that day (and on Easter), Brother, you can't preach. This is the day when all our pitiful—and pitiless—homilies about Jesus as example wither as they are exposed to the "light from heaven." Our faith begins in Incarnation. This is truly Emmanuel, "God with us." Whether life is a melody or a mess depends upon whether Christmas is true, the truth of God-in-Christ. As men-in-Christ we must on this day be "shouting" Methodists.

Epiphany (showing forth) follows Christmas. Its root is the Wise-Men story. Its meaning is that this gospel is not for the Jews only but for man—wealthy (gold), sorrowful (myrrh), or unaccepted (even if the legend about one of the Magi being an Ethiopian is not true). This is an effective time to emphasize missions. Likewise, you will probably want to combine the missionary message with your preparations for the every-member canvass. For once, do not be afraid to talk about money.

And now Lent is upon us. Again the spirit of preparation is central. Lent means repentance and renewal. Preparation, repentance, renewal may all be brought to high and historic expression by celebrating an Ash Wednesday service of Holy Communion. This (as are all other occasions of Holy Communion) is a supreme chance to be both preache and teacher. We can lead our peopl to an experience of the Real Pre ence by helping them understan what it means and has always mean to the Body of Christ. If our just fiable reluctance to accept Roma magical interpretations of the Ma has led us to ignore the central an absolute necessity of the Real Pre ence, then we have lost what Pa called a proper sense of the Bod One plan is to lift a phrase from th ritual as a basis for the meditatio On Ash Wednesday one might us "Hearty Repentance," interpretin the meaning of this great phra taken from the Prayer of Absolutio

Doctrinal preaching is especiall in order during Lent. Some preache like to select one of the Gospels as th basis of their Lenten preaching. Al some prepare a lectionary for th people to follow daily during th season.

Palm Sunday, if examined cri cally, might lead to a sermon on " Day of Defeat," for it would see that Sunday's cries of "Alleluia could only be chastened into realis after their vacillations had resulted Friday's cries of Agony. Agai Maundy Thursday's Holy Commu ion is a strange mixture of such sc row, mingled marvelously with quiet, confident joy.

In some of the liturgical church it is the custom to drape the cross crepe on Good Friday. But sorrow only the day's partial truth. In larger sense God's love never sho more brightly than on Golgotha.

Easter is the other day on whi each minister of Christ must cry o in his closet, *Woe is me if I prea*

This writer suggests that haphazard preaching and the riding of "one homiletical horse" in the pulpit Sunday after Sunday can best be avoided by selecting preaching themes that spring from celebrations in the Christian Year. He is pastor of Newfoundland Methodist Church, Newfoundland, N. J.

By R. BENJAMIN GARRISON

the gospel. And this does not n one's doubts about the gospel. amazingly, the very necessity of ng to say something will help ify thoughts and belief. The cler- an may have to remind himself he is not the first Christian who had intellectual difficulties at this t. But if he preaches what he eves, he will discover that Christ's mise of the proper words to say be fulfilled.

hen comes the post-Easter slump r it will unless we do something des take the next week off—which a sort of announcement to those whom we unfortunately wished a ry Christmas on Easter that we not really expect them back any- . This will not happen if we see t Eastertide is meant to utilize ter's energies. In fact, the very n "post-Easter slump" is a kind contradiction. In this year of the vance one might use Eastertide to in some licks for "Our Church," what religion is as we Methodists w and, it is to be hoped, live it. ter morning witnesses to the fact t Jesus knew whereof he spoke, l that he spoke of himself when he d, *the Kingdom of God is in the lst of you.* (R.S.V.) This is the e to clarify what this means.

t was a stroke of genius that led leaders to expand Mother's Day o a week-long "National Family ek." Of course, some kinds of ther's Day observances (like ruin- Father Faber's hymn by singing aith of our mothers") do not need be expanded. But ring the changes family religion. Make Mother's y memorable by preaching a bio- phical sermon on, let us say, Susanna Wesley or on Mary herself. She does belong to Protestantism, too, you know.

Another idea is to combine the observance of Pentecost Sunday with John Wesley's Aldersgate experience, showing the latter to be a genuine eighteenth century "gift of the Spirit." Trinity Sunday again gives the preacher a chance to make a great doctrine live. None of us will get far if we juggle the mathematics of it. But all of us can understand the three masks (*personae*) under which God comes to us.

Well, the summer is upon us. But throughout our busy rushing hither and thither from annual conference to youth camp to vacation, we should not let either our minds and hearts or our devoted, energetic preaching take as much vacation as we may be tempted to by the summer's sweltering offices and week-end treks. As Pentecost, the season of the Holy Spirit's guiding presence with us, leads to Kingdomtide (the season of the Kingdom of God on earth), sermonic experimentation may help the preacher meet the summer's special preaching demands.

Some men find personal aid, and congregational gratitude, in preaching short one-point sermons. Subjects that do not fit so specifically the requirements of the year's other seasons may be developed. In any case, it is as true as ever that the devil takes no vacation. It is likewise certain that spiritual blood transfusions (in the form, for example, of Rally Day) would be less necessary if summer preaching partook more of the season's special demands without at the same time capitulating to the part-time atmosphere of summer. This is true whether the challenge at hand is an early summer service of Holy Communion or an early fall consideration of Christian vocation on Labor Sunday.

Let us not neglect, in this or any other season, the gospel's social implications. Sometimes we are told to keep our Christian noses out of business and politics. Well, that depends upon what one's definition of religion is. If Jesus had kept his nose out of business in that sense, he would never have concerned himself with the filthy business of overcharging in the Temple. Or to say that religion has nothing to do with politics is to say that religion has nothing to do with life. For politics determine taxes, taxes support schools, and schools are a vital part of the development of boys and girls. The religion that has nothing to say about how this growth takes place, through governments and jobs and schools, has very little to say that counts.

The first Sunday in October is always World-Wide Communion Day. The stress is upon what this sacrament means in the lives of all Christians, in whatever form they observe it. The meditation could be based on "We and Thy Whole Church," from the Post-Communion prayer, a prayer which we owe to our Anglican ancestors.

The following Sundays in October can be devoted to preparing for Reformation Sunday, which is observed on the Sunday nearest October 31. Here one will want to interpret the great doctrines of Protestantism, i.e., the priesthood of believers; the place of the Bible; the sacraments; the

Church as an active force in, but not an instrument of, the world. Another plan is to set forth those elements of our Protestant faith that we owe to our Jewish grandfathers and to our Roman fathers. This cannot, of course, be done in one sermon.

November's season of Thanksgiving is, in a sense, American Christendom's distinctive contribution to the Christian Year. Despite the inroads of football, Thanksgiving has more residual religious elements than any national holiday. The turkey is a better symbol of Thanksgiving than Santa is of Christmas or the bunny is of Easter. It is well not to be ethereal here. Lead your people to give thanks for the basic necessities and for the gracious (free, undeserved) blessings—everything from unscratched skins to a good corn crop.

And so the circle has come full round. But in a sense the figure of the circle is too rigid to suggest the flavor and strength which one can bring to the preaching of the Word through the Christian Year. It is suggestive that the year, both liturgical and natural, is divided into seasons. "Season" is indeed a better word. It connotes all the need for refertilization; it contains all the vertical reference without which both field and sermon is arid; it bespeaks the fruitfulness which the faithful husbandman, as a co-operator with the Divine, is privileged to witness—indeed to partake of.

As Kingdomtide gives way to Advent, one is reminded of their vital relationship. Without a realistic facing of the obligations brought to us by the personal Kingdom within and the social Kingdom without, Advent will remain only a name and the Gospel will hardly be news, let alone news of Supreme Goodness. More positively, as we hear the unique eloquence of the Word, we shall cease our senseless strivings to *build* this Kingdom—simply because we, and our people, have begun to partake of its reality. It is because we find this reality reflected in the pageantry and the sorrow, the message and the meaning, the hopes and the fulfilment of the Christian Year that some of us have learned to regard it as the polestar for preaching.

Pronouns in the Pasto

The pastoral prayer breaks down at any point that it ceases to be the praye of every worshiper, asserts the pastor of First Methodist Church, Appleto Wis. In this article he shows how plural pronouns can be used to represe the entire congregation in all phases of the prayer.

NO PART of speech has so much to do with the mood and spirit of the pastoral prayer in any service of worship as the pronoun.

There are the pronouns that as indirect objects suggest the one to whom the prayers are said. In this regard, the important factor is not the pronoun used so much as the feeling put into it by the one using it. "Thee" and "Thou" can be so stilted and impersonal as almost to appear neuter in gender. And on the other hand, the familiarity of "you" may appear flippant and presumptuous.

I have even heard ministers in pastoral prayer employ the third person as though they were talking to someone else about God. I heard one statement like this. "And help us all to seek God with our whole heart that we may ever surely find him." Certainly in this particular the pronouns employed and the feeling content put into them by the pastor should create the feeling of intimate fellowship by faith with the Infinite and Eternal God. Probably it could not be better put than to say that every time the words "Thee" or "Thou" or "Thine" are used, they should remind people of *Our Father, who art in heaven.*

Then there are the pronouns that represent the direct objects of the prayer. Here the gender of the pronoun is important. That is, if the gender is most frequently neuter, it indicates that the prayers are too materialistic in their focus, or else that they are laboring with "ineffectual abstractions," as George Buttrick terms them. Jesus' inclusion of the prayer for "daily bread" in his pattern for prayer no doubt justifies our praying for things. But the way in which Jesus surrounded the expression "daily bread" with personal pronouns indicates that unless things are properly related to people, the lose their true value.

In a time of drought, a pastor no doubt justified in voicing th prayer of his people for rain. B accompanying such a prayer shoul be a prayer for the spirit of wisdo and service in using the produce th would result should the rain com In such a case, the words of the tr ditional prayer have unusual signi cance, "in the time of prosperity, fi our hearts with thankfulness, and the day of trouble, suffer not o trust in Thee to fail."

A similar observation can be ma concerning the relationship betwe ideas or ideals and the peop through whom they must be e pressed or realized. Perhaps we ha prayed too much for peace witho clothing our prayers in flesh-an blood references to the attitudes a behavior of people toward each oth that make for peace.

With regard to pronouns that a the direct objects in pastoral praye the danger of too much use of t first person arises. No pastor shou ever allow his awareness of his me bers' needs to influence his expressi of their common prayer. This sort prayer can easily develop: "G bless me and my wife, my son Jo and his wife, us four and no more A minister's spirit in such a pra may be quite intercessory as he la his concern for his people befo God. But the occasion for that is r the pastoral prayer; rather, it is t experience of his own personal sh ing with God the needs of his peop

What about the pronouns that a used as subjects in pastoral prayer Let us remind ourselves at the out of what we have heard many tim The pastoral prayer is not a pra by the minister to God about t congregation, nor an exhortation

ayer

RALPH TAYLOR ALTON

congregation by the minister on
half of God, *but a prayer by the*
gregation to God expressed
ough the minister. The pastoral
yer is the experience in worship
which the minister gathers up the
ughts and aspirations of the con-
gation, both individually and col-
ively, and presents them to God.
t means that the pronouns used as
subjects in the pastoral prayer
uld always be *first person plural.*
his does not mean the "editorial
" by which the minister forces the
tent of his thought on his congre-
on, as when a minister on the first
day in his new charge prayed,
e thank Thee that we are privi-
d to become the pastor of this
rch." That was a presumptuous
sgression of the opinion of his
gregation. It means rather that
never the pastoral prayer be-
es less than the thought and as-
tion of all the worshipers who are
g guided in their fellowship with
by the minister, it has ceased to
genuine.

his might seem at first glance to
aten the pastoral prayer with
eralization. If the only things that
be prayed for are the things
concern everyone in the congre-
on, the field is considerably nar-
ed, and many things that deserve
lace in the common worship of a
gregation seem to be excluded.
can a minister make his mem-
feel that their individual needs
concerns are related to the ex-
ence of worship unless he par-
arizes his prayer? How can he
icularize his prayer without
ling out certain areas of need
h—though not the immediate
ern of most of the people present
e very definitely the point of
immediate concern for some
The usual answer is to swing
first person to third person in
such fashion as this: "We pray
for the members of this congre-
on who are strangers among us.
ask that they may experience in
fellowship the tie that binds our hearts in Christian love." But to do that is disintegrating. Do those who are thus singled out stop praying when they are the objects of the prayer of the congregation?

As an answer to this apparent dilemma, may I suggest a use of pronouns as the subject in pastoral prayer—a use which maintains the first person plural of collective prayer and yet provides for the particularizing of special areas of need represented by individuals within the congregation. This technique helps create the mood that combines personal prayer with intercession. Each member of the congregation may participate in the prayer. It identifies the particular areas of need as "some of us" instead of "they." It implies a collective will in which we all share in petition for each other. The minister leads in the mood by identifying himself with each group defined, so that he represents the entire congregation as it joins in intercession on behalf of certain people among its number. Those certain people do not quit praying at this point; they pray for themselves. It clarifies the true place of the minister in the pastoral prayer. And above all, it creates that sense of fellowship between the worshipers and God, which is the essence of Christian faith.

In conclusion, here is a pastoral prayer illustrating the thesis that the proper use of first person plural pronouns as the subjects in prayer creates the highest kind of prayer-experience for a congregation:

"O Thou who knowest our needs before we ask, and art able to do for us exceedingly abundantly above anything we can ask or think, and yet whose concern for us and ability to help us according to our need is made most evident to us when we lift our petitions unto Thee; we seek thy blessing upon us this morning that we may receive such grace as we need to help us to be in our particular ways of life what Thou wouldst have us be for the sake of the world to whose service Thou hast called us.

"Some of us are at the point of first great decisions—what we shall do with our lives, whom we shall choose for our life partners? We ask Thee to help us to keep our ideals high and our dreams holy, that we may be worthy of the gifts of life that make these decisions so important for us and for our world.

"Some of us have come here this morning from a world where we are constantly under pressure from forces that urge us to compromise what we know is right for the sake of material gain or social recognition. Give us, we pray Thee, the courage of Jesus, who was tempted in all points like as we are, yet without sin.

"Some of us are staggering under the load of burdens that life has placed upon us. For some of us the burden is a physical handicap. For others of us it is a responsibility that we did not choose but which we cannot avoid. Be Thou our source of strength, we pray, and may the promise of old be fulfilled in us that 'as our days so shall our strength be.'

"Some of us are past our days of greatest activity; time hangs heavily upon our hands; what our spirits yearn to do our flesh is no longer able to do. Keep us, we pray Thee, from bitterness or resentment. Help us to use our greater experience of life to help those who come after us as Thou dost give us opportunity to do so.

"All of us need thy presence in our lives day by day, that we may use our abilities and our opportunities in the way Thou dost intend. For only so can we realize our divine destinies, and be worthy of this glorious fellowship that enables us to pray to Thee as we do, in the spirit of thy Son, our Lord. Amen."

LENTEN PREACHING--I

Lent, the period of renewal in the Christian Year, is to be observed from February 7 through March 24 this year. Here are one Methodist minister's ideas for preaching and worship during this season. ("Epiphany Preaching" was published in the December issue, page 13.)

Origin of Lent

February 7, Ash Wednesday. Micah 6:8; Mark 12: 28-34. This day was once one of the high points of the Christian Year, coming as it does at the beginning of the Lenten season. Following the ancient vigil of Shrove Tuesday, when parishioners were expected to make their confessions in preparation for the extended season of penitence, it was a solemn time of the remembrance of sins. Early in the history of the church came a custom of receiving the sign of the cross from the hands of the priests as a symbol of mourning. The sign was made in ashes, the ashes of palms which had been used in the previous year's triumphal Palm Sunday procession. Thus the symbolism was plain: the palms of victory and joy would always be turned into the ashes of mourning, for there is no certainty of continued happiness.

The origin of Lent is lost in the mists of history. No one knows when first it began to be observed. Some sort of fasting period seems to have been prescribed as early as the apostolic times, but in the second century there was wide variation in the manner of observing Lent; some fasted for one day, others forty hours, in memory of the forty hours Jesus spent in the tomb. The Council of Meaux, in the ninth century, fixed the length at forty days, not including Sundays.

Perhaps it might be well, on Ash Wednesday, to tell the story of Lent and to bring out many of the interesting customs of the medieval church. There is always much curiosity on the part of Protestants regarding the custom of eating only fish on Friday, and it might be well to discuss the principles of fasting and abstinence. Roman Catholic writers like to point out that no Catholic is obligated to eat fish; all that is required is that he abstain from eating meat. All of these customs have been allowed to lapse among Protestants, because of our feeling that they are merely mechanical and ritualistic observances. It is well to remember, however, that we should not fail to make Lent a time of penitence and prayer.

Perhaps the greatest danger in our observance of Lent is that it may become a time of so much activity that we shall not have time for meditation and the cultivation of the spiritual life.

"An Order of Worship for Lent" (Book of Worship, p. 59) could be made the basis of an Ash Wednesday service, with the addition of other litanies and prayers, if desired. Holy Communion should be celebrated.

Discipline

February 11, First Sunday in Lent. Isaiah 58:6-1 Matthew 4:1-11. In those churches celebrating Holy Co munion on the first Sunday of each month this will Communion Sunday. It would be appropriate and d sirable for every church to celebrate on this day.

The morning sermon might be based on the text, " That What You Call Fasting?" (Isaiah 58:5 Moffa trans.) Read the passage beginning at the third verse, a note the modern flavor of the question and answer. He is the explanation of true fasting—not *to droop yo head like a bulrush, to lie in sack cloth and ashes,* but *loosen all that fetters men unfairly, and to relax its gri*

Much of the criticism of Lenten self-denial comes fro the common abuse of the teaching which gives us t unedifying spectacle of public penitence and private i dulgence. It would be well, however, to explain the re basis of fasting, as taught by John Wesley and the ea Church Fathers. Lent is properly a time of penitence a re-dedication. This penitence may take the form of se denial, of giving up some enjoyable, and otherwise pe missible, actions for the sake of our Lord. Denying ou selves sensual indulgences which are wrong at any time not a part of the Lenten fast. By all means, we shou give them up, if we are to be Christians, but fasting d mands more than that. We do not merely give up sin we give up the harmless things that have in themselves taint of sin, simply because we want to go on what mig be called a "spiritual diet" for the sake of our souls.

The value of fasting has been underemphasized in T Methodist Church. John Wesley taught that fasting w necessary to a good experience, and early Methodi always fasted on Fridays. Some writers on the subje contend that abstaining from meats, or doing without meal, is positively beneficial to the soul—that anythi that mortifies the flesh lightens its burden upon the spi and thus lets the inner man come to the front.

But the real fast, according to Isaiah, is positive ligious action. *It is to free poor debtors from their bon and break what binds them. It is to share your food w hungry men, and take the homeless to your home, clothe the naked when you see them, and never turn fr any fellow-creature.*

We are in good theological company when we ma Lent a time of positive goodness, instead of negat deprivation. If doing without food, giving up some ch

hed possession or pleasure, will help us to center our tention upon God and man's needs, then let us fast. If sting becomes merely a routine action, then it has lost s value—except as a reminder of the obligations of ligion.

Liturgically, the first Sunday of Lent is the time for the troduction of traditional elements in worship. The rayers, selected from those in the Book of Worship, ould set the note of penitence and humility.

House of Prayer

February 18, Second Sunday in Lent. Revelation 9:5-10; Mark 11:15-18. This Sunday begins the Week Dedication, and Methodist ministers will want to follow the church program. However, other articles and elps will give assistance in this effort, and I would like use this space for the purpose of outlining the messages r the day.

The first lesson gives a picture of Jesus as King. *Then heard a cry like the shout of a great host and the sound many waves, and the roar of heavy thunder:*

Hallelujah! now the Lord our God almighty reigns!
Let us rejoice and triumph,
Let us give Him the glory! (Moffat trans.)

The note of triumph is too often missing in our preaching. We often talk about the problems of the world, but e seldom raise the victory shout. One of the most moving sermons I ever heard was entitled "Walk About ion!" Does that seem too short and ambiguous? Then ou should have heard what one preacher did with it. e took us on a tour of the battlements of the Holy City God, he showed us the triumph of Christ, the spread his Kingdom, and we went home feeling that we were the winning side. Let us have more sermons of encouragement and fewer on the moral implication of the -Bomb.

My house shall be called . . . the house of prayer, id Jesus (second lesson), and that is text enough for our best preaching effort. A minister walking down the street met two little girls of about four years of age. One of them looked up at him and said in a matter-of-fact voice, "Good morning, God." The preacher was embarrassed and humbled, but the more he thought about it the more he began to see the lesson in the simple words. Should we not be a reflection of our Father?

A story is related of an old man who was found sitting in an empty church on a weekday. An officious sexton asked him if he were waiting for someone. He replied, "No, I'm talking to God and He's talking to me." Why not? Isn't His house a house of prayer?

It is a shame that so many of our churches are shut up during the week. I stepped inside First Methodist Church, Chicago, one day and found at least fifteen people sitting in the pews, looking up at the dimly lit altar and praying. I spoke of it to a friend and he remarked, "They must have got in by mistake." No, it wasn't a mistake, for the pastor left those doors open on purpose; he turned on the lights and provided soft and reverent music from hidden loudspeakers for just that purpose—he wanted God's house to be a house of prayer.

Today I read an account of the Methodist Conference held in Bristol, England, in 1808, and among the quaint questions and answers I found these words: "What directions are necessary regarding public worship? Answer: We request that all our chapels may be furnished with Hassocks (kneeling stools) or Kneeling Boards, so that excuse may be taken away from those who persist in the irreverent and unscriptural custom of sitting while at prayer."

Are modern Methodists unable to stand the rigors of old-time worship? It would seem so, for we have long ago left off providing "kneeling stools" or "boards" for our devotions, and are content to sit bolt upright during prayers. If the House of God is to be a house of prayer, it would seem that we should either follow Wesley's suggestion and kneel, or else imitate the Presbyterians and stand. Sitting is neither fish nor fowl—and certainly it is not conducive to worship.

Liturgical Question Box

QUESTION: *What should be our attitude toward the ritual of our church? Should we add to it or subtract om it in an effort to beautify or enrich the service?*

ANSWER: As Methodists, we are bound by the Discipline to use our own orders without changing them. We eed not try to improve them in our practice. The Commission on Ritual has that job, and we should leave it those serving on the Commission. That is not to say at we should not give them the benefit of our thinking.

A word of caution is needed regarding ceremonial. he way we do things is important, but not as important what we do. Ceremonial deals with the acts of the service. This is true whether we pray standing or kneeling, whether we face the altar or the people. It is comparatively unimportant as compared with the message of the sermon and of the liturgy. Strangely enough, it is always the changing of ceremonial that causes the congregation to criticize the minister as being "high church." His theology is comparatively unimportant.

As Methodists, we are more concerned with preaching the gospel than with putting on a beautiful ecclesiastical service. Where a beautiful service can be presented, it is well to do so to the Glory of God, but where it might cause friction it should be avoided. John Wesley was a sacramentalist of the first water, but he was not concerned too much with ceremony.—***R. P. Marshall.***

homiletics

One Increasin

To a world packed with men who are harried by fear, 1951 can be a year of good news. Knowledge of Christ brings to all men confidence and meaning and adventure, says the pastor of First Methodist Church, Jackson, Mich. He takes his text from I Corinthians 2:2.

IN THE MIDST of all the factors in our world that tend to divide us, there is one common element in our day that unites us. At least it produces a common bond of experience. It is that each one of us faces pretty much the same problems in living that everyone else faces. Who of us is free from the struggle for security? Who would plead exemption from the effects of the fear for the future which is reflected in the atom bomb and the mad armament race which characterizes the foreign policies of today's nations? Or who has not been affected by the rise in secularism and the steady inroads of materialism on our culture? Here are some common problems that have produced some very strange bedfellows in our generation.

In this world of turmoil and trouble at mid-century, God has called us to a common fellowship.

In a day when fear etches its awful lines in the faces of persons and nations, we are called to share a fellowship of perfect love that casts out fear, to proclaim a faith that leaves no room for fear. In a day when we look to new bombs of destruction for protection, we hear the still small voice of God in its summons to the ways of Christian peace. In the midst of the rise of secularism and materialism with their vicious and devastating effect on life, we are called to witness to the sacredness of life as the highest value, and to the importance of the place where each of us stands. Because God can work through us to produce the sacredness of Christian living. We are matched against great odds, but "who knoweth but that we are come to the kingdom for just such a time as this?"

One cannot expound his total philosophy in one sermon. Still, one can suggest the basic ideals that govern his ministry. Our text summarizes this in an ideal fashion. Paul was writing to the church at Corinth. He was seeking to set up a philosophy of preaching. After suggesting a good many things about the importance of their loyalty being to God through Christ and not to any preacher, he gives them in a nutshell the basis of his ministry. Said Paul, *For I determined not to know anything among you save Jesus Christ . . .* What better purpose could a congregation have as it shares the ministry of a great church like ours? Let us resolve today that the spirit of these words and their implication for life shall be the one increasing purpose which will unite us in our Christian service during the years of our fellowship.

What we are saying is simply that, in the face of all the complex problems of our day, Christ is the answer. Furthermore, that we shall in all things seek to place Christ above all else. Knowing only Christ as the basis for thinking and living, we can grow in his spirit and live in his way.

What happens when we take these words of Paul as our ideal, as the goal of our living? What can Christ do for us that would justify our following Paul in the spirit of the text? Jesus Christ gives to each of us who takes seriously his call three things that make for effective living: per spective to see life whole, confidenc that gives life meaning, and a reve lation of God that gives life power

Total View of Life

One of our greatest needs today i to stop in our mad rush long enoug to see life whole. So many of us ar trying to live on the human leve when we have only a worm's-ey view of life's totality. We get a frag mentary view of life and then seek to build a total philosophy of lif that is adequate. We look at life lik the seven blind men in the fable. Yo recall they were trying to determin what an elephant looks like. One fel the tail and said, "It's like a rope." Another the leg, and said, "It's lik a tree." Still another felt the side o the beast and described him as a wall And so on. Each one grasped on part of the elephant and determine the total by one part. Do not man of us look at life that way? We se tragedy and assume that all life i tragic. We see evil and assume goo is not in the world. We see war an give up hope for peace. We see deat and forget the victory of Easter.

Or again, who is free from th temptation to generalize on his ow experiences? We become bogge down in our little individual worl in such a way that we see nothin else. But we assume that the rest o the world is just like that little frag ment of a world where our sel centered lives have their being. Lif becomes boxed in. We are like tha character of a recent novel of who the author wrote, "Constance bounded on the north by Constanc on the south by Constance, on th east by Constance and on the west b Constance." What a little world!

Someone criticized George Eliot writings by saying that all her cha

urpose

A Sermon by HOOVER RUPERT

ters lived little lives. When one ads Silas Marner, for example, this amply substantiated. But someone se observed, "Yes, but they all live a large world." What a commen- ry on our times too: little lives in large world! But not when we know rist. For he brings us the perspec- ve that enables us to see life as a ole, and thereby we are able to ace things in their right relation- ips.

The Christian recognizes the im- rtant things of life. He puts first ings first. He seeks the things of the ingdom of God because he knows at other things will take their oper place in the picture of life. uring days of Hitlerism in Ger- any, a non-nazi father was con- rned about the nazism of his young n who had been completely cap- vated by Der Fuehrer. This Chris- n father expressed this concern to s son and pointed out that he was pping from the Christian fellow- ip. The son replied, "But Father, sus Christ is getting so small and dolf Hitler is getting so large."

When some personality or some her factor moves into our lives and e give it welcome, soon we may nd that person or thing is so large at there is no room for the Christ. ife can become so distorted and out perspective that we soon lose the sis for effective living. We can void this only when we determine know nothing but Jesus Christ. ith such a wholesome purpose we iscover the perspective that gives a nsistent and total view of life. And turn the Christian perspective pro- uces power.

Moreover, such a total view of life s Christ brings enables us to see od's purpose unfolding in history. e see that his purpose is based on e centuries and not on the seconds, that it includes the ages past and the years to come, and is not to be judged by our favorite newspaper commentator's most recent prediction. Too many of us determine our view of life by the most recent radio bulletin or news dispatch. The purpose of life, if it is to be matched with the purpose of God, must take the long look and catch something of the divine perspective.

When a new post office was built in Pittsburgh some years ago, the small son of a leading citizen was to mail the first letter. Amid ceremony and pomp, the youngster made his way into the post office to accomplish his mission. Though he looked high and low, he could find no place to post the letter. Further investigation proved there was no provision for the mailing of letters in the million dollar post office. Everything was expensively modern and up to date, but to what purpose with no place to mail a letter? Haven't you seen lives like that? Physically, mentally, and socially equipped for big business as far as life is concerned, and yet without a basic fulfilling of the purpose for which life is designed.

This does not happen to persons who have glimpsed God's purpose in the world. The Christian who knows Christ and lives his spirit has the divine perspective that brings dynamic purpose into life. Well do we share Bishop Cushman's prayer:

Set us afire, Lord,
Stir us we pray!
While the world perishes
We go our way,
Purposeless, passionless,
Day after day,
Set us afire, Lord,
Stir us we pray!

Confidence in Life

The person who knows Christ has discovered that life is worth living. Yet for many of us there are grave doubts and questionings about the worth of life. Fredrick M. Meek in discussing the American mind said recently.

"The American mind has become a frustrated defeated mind. One million, eight hundred and fifty thousand men were rejected by the army as psychoneurotic during the last war. How many people do you know in the range of your acquaintance who find life really meaningful, satisfying; who do not force themselves to refrain from actually thinking about life, about what destiny is, and about what the significance of their lives actually is? When men do not find in their society and within themselves satisfying and commanding answers to such questions, uncertainty, confusion, despair, and doubt take up their residence at the center of living, and there is no health in us." [1]

A girl recently jumped from the seventh floor window of her office because no one could satisfactorily explain how her life was worth living. She is but one of many who seek escape from life that has become monotonous, or to quote Shakespeare, "full of sound and fury, signifying nothing." You may be certain that your life will signify little or nothing unless you have discovered a wholesome confidence in life. Such a discovery comes as you have a vital relationship to Christ.

Here is a confidence that brings a sense of security. I feel that today's greatest and most prevalent problem

[1] From "Confronting the American Mind with the Mind of Christ," a sermon.

is that of security. Each one of us seeks it. We try to amass enough material resources so in our old age we will not go over the hill to the modern counterpart of the poorhouse. Or we scurry valiantly around doing this or that to achieve physical health. As a nation we operate on a strictly outmoded policy that military might is the greatest security. But when has material strength or resources kept life from losing its meaning? What nation has ever demonstrated that military might keeps people free from the jitters? History has proved that only as persons have turned to God and his righteousness have they found the security they seek. Jesus brings God into the hearts of our lives. There we discover a confidence in life to believe that it does have meaning and purpose.

Jesus brings us a faith that leaves no room for fear. A recent president announced four freedoms to be made available for all men. We fought a war for them. But announcing them and warring for them has not assured them even to the most fortunate. Who is free from the acids of fear which eat at society today? Who can proclaim immunity to the contagion of jittery fears which run from the White House to the lowliest mountain shack?

Well, the early Christians did not worry too much about a world of fear. All around them people were nervous and fearful. But they had discovered something that leaves no room in life for fear. You cannot have faith and fear in the same life. The nervousness of this world and the calmness of the presence of Christ are mutually exclusive. As Christians, we discover a confidence in life that comes from fellowship with Christ. This gives new meaning to life.

Once again, in giving us a wholesome confidence in life, Jesus gives us a balanced life. This, of course, stems from the perspective of the Christian faith. Seeing things in their proper relationship, we are enabled to maintain a balanced life. My doctor has been having quite a time with me. I am so disgustingly healthy that it is with great effort and patience on his part that he has led me to see the importance of diet. He keeps telling me I need a balanced diet. It seems I have been balancing my diet with chocolate and vanilla ice cream, when he has been meaning the foods that balance the protein and carbohydrate intake.

It labors the point even to suggest that the balanced life is the healthy spiritual life. There is a place for the secular interests of life, and Jesus recognized that. But the difficulty arises when the secular moves in on the sacred and stakes out an unlawful claim. The Christian spirit dictates that we shall let the spirit of Christ determine the balance of life. When we have the spirit of Christ, we have a confidence in life that produces a proper balance between the secular and sacred interests of life.

A Revelation of God

One finds in the Old Testament the unfolding story of man's search for God. There we discover a growing and developing concept of God. First he is a tribal deity. Then Moses introduces the idea of one God for all people. Succeeding Hebrew prophets add ideas and characteristics to God. He was a God of justice, then of righteousness, then of forgiving love. The culmination of this thrilling story is found in Jesus as the perfect revelation of God. Jesus is the clue to God as well as to history. One cannot understand history unless he knows God. And he cannot know God unless he knows Christ as the revealer of God.

Jesus revealed God as a personality in relationship to human personalities. He took all the characteristics of the Old Testament prophets and clothed them with the personality of a father. Here is a Father with whom each of us can have a personal relationship. All the understanding, the sympathy, the love, the forgiveness, the parental interest, of a father for a child is to be found in Jesus' concept of God.

But, more than that, Jesus was God incarnate. Here is the creator God, the father God, walking among men in human form, incarnate in human flesh, facing human problems and temptations, setting the pattern for Godlike living on the human level of life. Do you wonder what God is like? Have you difficulty describing the Deity we acknowledge as Lord? Does a combination of Father Time and Santa Claus cloud your picture of the Father of all? If you would see God, look at this Jesus who is at the heart of our faith and our fellowship. Look at Jesus and you will see God. Here is the Christ like God whose revelation in Jesus Christ gives power to human life and experience.

You see, Jesus also suggested that God can come alive in each life. God can come alive in your life today. He is an active living presence in every life that has acknowledged him. The divine power of God is available for your life right now. But it is subject to your choice. Here is the God revealed in the Christ of our faith. He can be a living, throbbing, dynamic reality in your life!

The minister of this church is no priest in the sense that you must contact God through him. God can speak through him and use him as a channel for the revelation of his way and will. But, in the same way, each of the hundreds of members of this fellowship can be equally used of God.

It is a matter of scientific conjecture as to just how long the waters of the Niagara River have been tumbling over what we now know as Niagara Falls. For centuries the water has been pouring power into the basin of that falls. But, it has been only in the lifetime of many of us here that mankind has tapped the resource of God-given power residing in those tumbling waters. We have taken that power and through great turbines have harnessed it to provide electric light and power for a vast section of the nation. Now the power was here all the time. It waited only for man's discovery.

Do you see? God's power is available for every one of us. Here is this God revealed in Jesus Christ. And to those of us who join his fellowship to them gives He the power to become the sons of God. This pulpit is dedicated to a continuance of proclaiming the message of the power of God available for human life through the revelation of Jesus Christ. Here is the secret of effective Christian living. It is an open secret for every Christian. *For I determined not to know anything among you save Jesus Christ.*

Illustrations Are Where You Find Them

By NORMAN VICTOR HOPE

Five general sources for sermon illustrations—all indicated as preferable to "canned" collections—are discussed in this article by the professor of Church History and chairman of the Department of History, Princeton Theological Seminary, Princeton, N. J.

THOSE who have preached—or have listened to—many sermons are agreed as to the importance and value of apt illustrations. They serve various valuable homiletic purposes. For one thing they clarify points that the preacher is trying to get across by supplying concrete examples of abstract statements. Again, they emphasize such points and make them vivid. More than that, they lend interest to the preacher's message, and interest is utterly essential to effective and fruitful preaching. Illustrations also make the sermon more easily remembered, thus contributing to its survival value.

Getting suitable illustrations in sufficient number is by no means easy, as every minister—especially every young minister—knows only too well. The mythical preacher who stated that he had three first class illustrations, and that all he needed was a good text, is not nearly so common as the sermonizer who has a text and even an outline, but who cannot seem to find suitable illustrations to light up his message. How, then, are good illustrations to be found? Where does one get them?

Some preachers make much use of "canned" collections of illustrations. Most teachers of homiletics, however, deplore this practice. When speaking about sermon preparation, John de Witt used to advise his students to "throw their *Ten Thousand Illustrations* out of the window." John A. Hutton, the well-known Scottish preacher and editor, gives this advice to budding ministers: "Avoid all 'Aids to Preachers' so-called; that is the broad road that leadeth to commonplaceness and tediousness" (*That the Ministry Be Not Blamed*, 1921).

Perhaps, however, Clarence E. Macartney's word on this matter is not only less extreme but more wise. He suggests that the young preacher should buy no books of illustrations during the first five years of his ministry. "After that it is safe for him to do so, for then he has more discrimination, more self-dependence, and can separate the wheat from the chaff in a book of illustrations" (*Preaching Without Notes*, Abingdon-Cokesbury Press, 1946).

In any event, no preacher should find his main supply of illustrations in "canned" collections: he should have other sources on which to draw. One such source—a source of immense variety and interest—is the Bible. The fundamental meaning of Holy Scripture, of course, is that it is the authentic and authoritative record of God's redemptive purpose for mankind, a purpose that begins with the calling of Israel as a chosen people and culminates in the life and death and resurrection of Jesus Christ, his divine Son, our Lord. But at the same time the Bible contains within its pages illustrations of virtually every religious attitude—and yes, almost every irreligious attitude—that human beings can adopt.

Thus, the true meaning of faith as trust in God in scorn of consequence is vividly exemplified by Shadrach, Meshach, and Abednego in Daniel 3:18. The necessity for persevering prayer is illustrated by Jesus in his parable of the Unjust Judge (Luke 18:1-8). The Christian handling of frustration is shown by Paul in his experience of the thorn in the flesh (II Corinthians 12:1-10). On the other hand, the perennial human impulse to seek security in outward possessions has never been better illustrated than in the case of the Rich Fool of whom Jesus speaks in Luke 12:16-21. Festus (Acts 24) is a classic example of procrastination, and Agrippa (Acts 26) of indecision in the face of life's fundamental challenge, the challenge of Jesus Christ. These are only a few examples, chosen out of many, which bear out Macartney's statement that "when one tells a story from the Bible, or bases a story on the life of a Bible character, he will find plenty of illustrations in the story itself" (*Preaching Without Notes*).

The fact that present-day congregations are not so familiar with the

contents of the Bible as were their grandfathers or even their fathers, so far from being a deterrent, should be an added incentive to the

preacher to seek illustrations in Scripture. For, in this way if in no other, his people will get to know their Bible, at least in part.

Some ministers have sought and found illustrations in the published sermons and religious addresses of other preachers. It need hardly be said that there is nothing wrong or improper in this practice, provided, of course, suitable acknowledgment is made of any such borrowings. Some of the best preachers, of both yesterday and today, have had no hesitation in taking illustrations from other preachers. For instance, Leslie D. Weatherhead, of the City Temple, London, one of the most outstanding present-day British pulpit voices, has quite frankly borrowed illustrations on occasion from such fellow preachers as George Jackson, W. Russell Maltby, and Frank W. Boreham.

In this connection Dr. Boreham deserves special mention, for in a sense he is in a class by himself. In 1936 Moderator Daniel Lamont introduced Boreham to speak at the General Assembly of the Church of Scotland with the statement that he (Boreham) was a man "whose name is on all our lips, whose praise is in all our hearts, and whose illustrations are in all our sermons." Boreham's fertility in illustration, as exemplified in his many volumes of religious essays and studies in texts, is simply inexhaustible.

Some preachers derive their illustrations from their daily observation of nature and life. The late James Black, perhaps the greatest Scottish preacher of his day, advised budding preachers: "*Cultivate the 'Homiletic Mind.*' This is a hideous phrase, but you know what I mean. I was chatting with a shoemaker the other day, and he made this remark: 'When I meet people, the first thing I look at is their shoes.' That is a cobbler's 'homiletic mind.' A poet comes to regard everything he sees and feels as so much poetic material, and quiet rightly. . . . I do not say that you should go through life prosing and sermonizing. . . . But I do say with the Duke in 'As You Like It' that you can find sermons in stones and good in everything" (*The Mystery of Preaching, 1924*).

Similarly, Henry Ward Beecher said: "I do not believe that I ever met a man on the street that I did not get from him some element for a sermon. I never see anything in nature which does not work toward that for which I give the strength of my life. The material for my sermons is all the time following me and storming up around me."[1]

A minister's general reading will furnish him with many sermon illustrations if only he has the good sense to see them and make them his own. While no form of reading is amiss as a source of illustrations, poetry, fiction, history, and biography are particularly valuable. Such poets as Browning, Tennyson, Wordsworth, and Shakespeare have supplied countless illustrations for alert preachers: So have great novelists like Dickens, Hawthorne, Hugo, and Scott. The same is true of great historians like Macaulay, Carlyle, Froude, and even Gibbon, the skeptic, of whom it has been well said by Dean A. P. Stanley that his great history entitled *The Decline and Fall of the Roman Empire* might equally well have been called "The Rise and Progress of the Christian Church."

Biography—not merely lives of churchmen, but biography in general—has perhaps been the most fruitful source of all illustrations from literature. Clarence E. Macartney speaks for many preachers when he says that "all kinds of biographies are stimulating and helpful to the preacher. I have never read any biography in which I did not come upon at least one incident or illustration which I could use in a sermon" (*Preaching Without Notes,* Abingdon-Cokesbury, p. 42).

Some preachers get many of their sermon illustrations from their personal experience as ministers and pastors, and particularly as personal counselors. Within recent years the counseling function of the Christian ministry has assumed increasing importance, perhaps because personal problems have become more acute by reason of the strains and tensions of modern life and also because those beset by such difficulties have been given greater encouragement to talk them over with their ministers. Such experiences prove fruitful in providing preachers with sermon illustrations. For example, Reginald J. Campbell, in his days as minister of the London City Temple (1903-15), conducted an extensive ministry of this kind. On one occasion he said that he must have heard as many confessions as an average Roman Catholic priest. Many illustrations that found their way into his sermons clearly came from this experience. In later years such personal counselors as Harry Emerson Fosdick, Leslie D. Weatherhead, and John S. Bonnell have drawn freely on their experience for sermon illustrations. Provided such illustrations are sufficiently disguised so as not to cause anyone pain or embarrassment, they are of immense value in preaching; for they spring out of the very stuff of human experience, and as such can be most effective and telling.

Which of the above-mentioned sources of illustrative material is to be preferred? The answer is that, since illustrations are where you find them, all these sources have their place and value. Therefore, all should be cultivated by each minister to the best of his ability. Whenever illustrations are found, they should be carefully noted and filed away for ready reference. Only thus, through diligent and persistent labor, can a minister hope to lick the perennial problem of having apt illustrations on every occasion of need.

[1]Quoted in *Preaching Without Notes,* p. 161.

Observing Commitment Day

By CARL M. DAVIDSON

ommitment Day, which is to be rved on Sunday, February 4, ents an opportunity for Method- to take a stand on the issue of holic beverages. The pastor of t Methodist Church, Pueblo, ., indicates here some methods as used in observing this day.

ACH year of the present quadren- the number of churches observ- Commitment Day has increased. effect of this is beginning to ap- . This is encouraging and should ulate all our churches to ob- e Commitment Day as the date around this year. One reason, ourse, for observing the day is the General Conference of 1948 red it. The greatest reason, how- , is that a situation exists which e dare ignore. Careful prepara- should proceed and continuous ation should follow the official rvance.

planning temperance education commitment for this generation, he minister be at least as wise as children of darkness. Let him ze, first of all, that a one-day hasis is not enough. Frequent rences should be made in ser- s, in meetings of the Methodist and the Woman's Society of stian Service, in the church ol, and in youth meetings. Com- ent Day should be the culmina- and climax of an ongoing aware- and program of emphasis. To end the minister and other lead- will make careful preparation and to vary the approach from th to month. By the same token, observance of this day will not e same year after year. Variety lend effectiveness.

is a sobering thought to remem- two factors that are especially us. One is that we can no longer me that all Methodists abstain drinking intoxicating liquors. The other is the clever, constant, and effective advertising of the liquor industry.

If Commitment Day is really to count we cannot "spring it cold" on our people. We must lay our plans carefully. Some fine help is being offered by the Board of Temperance. The poster for this year features pictures of well-known football stars and their pledges of abstinence. This poster makes an impression on youth. The Board is making the poster (without the Board's imprint) available for distribution in public schools where coaches and others will use it. Excellent pamphlets published by the Board should be distributed before the day of commitment arrives. The preacher may prepare the way by preaching on the temperance theme not only on a particular day but also by prior references and illustrations. He may, for instance, tell the story of Hollywood's "Smart Set" made up largely of motion picture representatives who declare, "It's smart not to drink."

Something that I did three years ago was quite effective. I clipped news items involving liquor from our daily paper. These I arranged in a scrapbook. I saved these clippings for a year and by Commitment Day had a large book full. This was displayed and had a real effect. It is alarming to discover that every day the record is written in headlines: drunken drivers, divorces involving liquor, tavern-frequenting by wives and mothers, all reminding the thoughtful reader of the sin and folly of liquor.

It is my plan this year to vary this procedure. I am preparing to have a large poster prepared and displayed with news stories from our local daily papers pasted on it, with paragraphs or sentences (referring to liquor) outlined in red. We expect to have these clippings collected and the poster prepared by members of the Methodist Youth Fellowship. In this way we will combine two projects, one of service and the other of education. I expect this to be even more effective than the scrapbook was.

Whatever is done each minister may well use some ingenuity in observing Commitment Day in his local situations. He may use illustrations from insurance statistics about deaths on the highway attributed to alcohol, remembering to speak in terms of the number of human lives destroyed. He might compare that number with those killed in battle in Korea. He may in many cases refer to glaring instances of the corruption of local government by liquor interests. He can, properly, observe the connection between these interests and gambling and other vices.

Where shall pledge-signers be sought? Throughout the church. Does it do any good for a known abstainer to sign the pledge? Of course! It is a good example for young people. Shall the same people be asked to sign each year? Perhaps not, but no harm is done to anyone who signs more than once. If their example leads another to take a stand, it is justified. Vary the approach from year to year to make it more effective, but do not omit pledge-signing any year. If one young person is caught just in time, the effort was worth while. If one adult who has begun to slip a bit is encouraged to take a stand, it is a victory for God.

Suppose some do not sign, even some of our "leading members." Well, that may happen, but let The Methodist Church remember why it took the stand for abstinence in the beginning and let it remember that the evil of liquor is as evil as ever, with all the facts of science, reason, and history standing on the side of the abstainer. None has been discharged from the battle. Let the issue be laid before all the church, and let wisdom, patriotism, and deep Christian concern join together in challenging Methodists to a strategy that is right and greatly called for.

To Be or Not to Be Committed

By JAMES S. PEMBERTON

If Methodist churches really want to enter the fight against "King Alcohol," Commitment Day calls for well-planned programs instead of weak announcements, declares the pastor of Dorranceton Methodist Church, Kingston, Pa.

If we were members of an authoritarian church, an edict might be handed down to us couched in some such phrase as "commit or be committed," but since we are Methodist and have the privilege of freedom of action in many things, no one holds over our heads such a strict ultimatum.

However, when we see the vast waste and devastation wrought by the evils of the liquor industry, we Methodists realize that as Christians we have a tremendous task ahead of us. This is truly a time for action against King Alcohol. Our country cannot long stand the waste, pollution, and evils caused by the widespread use of liquor.

The fact that billions of dollars are wasted through the bungholes of the beer barons' barrels while millions of people cry for bread, is enough to shock us into sanity. Let us resolve that this evil must go. We must not be content until once again prohibition has come to our land.

We have been encouraged, however, by the strong pronouncement which our last General Conference made regarding this evil, and also by the aggressive leadership of our Board of Temperance. The Church of Jesus Christ around the world is looking to The Methodist Church to take the lead once again in a mighty crusade against the wet forces. There must be an awakening in our midst regarding the sin of this sinister foe. Far too few of our people realize the full power and ruinous results of the liquor interests.

Once again our church is looking forward to a day which gives us the opportunity to put legs under our prayers. Commitment Day ought to be observed—not merely announced—in every Methodist church across our land on February 4. We rejoice in the splendid response that has come from this day since its inception three years ago. We are all well aware of the great sin committed by us for so many years when we stopped having our adults and children sign the temperance pledge. This was the beginning of our failure. Our fall did not come in the year 1933 with the repeal of national prohibition, but back in 1917 when, with some measure of success in moral reform, we turned our attention from the source of our power to our own human achievements, and we almost forgot God.

What better way can we register our protest and declare our conviction regarding our stand against the evils of the liquor traffic than by having in every Methodist church across the country an active and well-planned program on Commitment Day.

Every Methodist pastor down in his heart wants to play the game, I am sure, because he knows that his church has a deep feeling about commitment to total abstinence. But whether Commitment Day in your church is to be a success or a failure will largely be determined by the attitude and leadership of the local pastor. What he does or does not do will spell defeat or victory for this day.

There is needed more than a mere announcement of this special day. Some sort of program ought to be planned, and this should be done well in advance. The local Committee on Temperance in each church can meet three or four weeks before February 4 and formulate a special program which will include every department of the local church.

Commitment cards, of course, will be ordered well in advance, and tractive notices will be put in Sunday bulletin about the observa of this day. A place can be given the church school hour, morn and evening worship hours, and young people's service, when present would be given the opp tunity to sign their commitm cards. It might be well to have officials and the church school wo ers sign their cards first and to m an announcement to the congre tion regarding this fact.

So often on this day some su announcement as this is ma "Those desiring to sign the comm ment cards will find them in Narthex as they leave the serv this morning." Such a statement i sure sign of failure for this day.

It might be well to provide an portunity somewhere in the chu service for representatives of W.S.C.S., the church school, M.Y and official board to speak briefly the subject, "Why We Have Comm ment Day," in which they co stress the importance of every Ch tian signing a commitment card.

Often the question arises whet if one has signed the card last y he should re-sign this year. harm will come if one signs m than once, but harm may come if opportunity to sign is not given e year. It is better to sign twice t not to sign at all.

You might include in your gram the reading of some news i from "Clipsheet," a bulletin from Board of Temperance. These i tell in dramatic fashion the h rending results and devasta wrought by the drinking of beve alcohol.

No Commitment Day ought t by without the pastor preachi strong sermon on temperance. T after the signed cards are turne a letter could be sent from the p to each one who signed. This especially to be done for the dren and young people.

It is hoped that every Meth pastor will make this Commi Day count for God, righteou and sobriety.

Before Wetting the Mortar

By ROBERT H. PARKER

A building project that is well planned from the beginning has a good chance of following through successfully, says the pastor of North-wood-Appold Methodist Church, Baltimore, Md. One step in this direction, he says, is to select a building committee composed of members representing a cross section of the membership.

"LET US build a new church. . . . Why shouldn't we start at once? . . . Let us not worry about the money, for it will come when people see the building actually under way. . . . We know our needs, so why bother spending so much time on a survey? . . . We can handle things ourselves without any outside guidance. . . . "

These are some of the statements often made by the members of a congregation when they know that they should build. I know, for I built a church last year. Hurry seems to be the main theme of the chorus. It is true that some churches should show a little more action than they do. However, when a church does jump in to plan, it often rushes things and thus makes many mistakes.

One of the first needs is the selection of a good building committee. This should include men and women of broad vision who have an understanding of the needs, a spiritual consecration, and a desire to get something done. The inclusion of persons of good business ability, as well as those who understand the practical methods of church organization, is desirable.

One of the primary considerations in building a church is to make a survey of your needs. Many a building committee overlooks this fact in their desire to get the building under way. No committee can afford to guess concerning the needs of the members.

How large should we make the church-school classrooms? What should be the seating capacity of the sanctuary? What are the needs in order to carry on the educational work of the children, youth, and adults of the community served by the church? These and many other questions can be answered only by a complete survey made by every department and organization within the church. When this is done the findings should be submitted to a committee to work out a master plan of the needs.

With the needs fully determined, it is then that the building committee must carefully select a competent architect to develop the plans according to the determined needs. The selecting of an architect is extremely important. He should be a person thoroughly versed in church construction, one who knows how to provide a building in which a modern program of religious education can be conducted. I am thoroughly convinced that an architect who has given a great deal of study to church contruction is the best man for the job. I differ at this point with those persons who say that any general architect is able to provide a good church or an educational building. There are many good general architects who know very little about the highly specialized field of church construction. You only have to visit a few churches to know that this is true.

At the same time that a building committee is appointed, a finance committee should be selected. It is helpful if this committee can be composed of men and women who represent a wholesome cross section of the church. Good businessmen, older and younger persons, liberals and conservatives ought to be on this committee. Many a church has wrecked itself financially simply because the finance committee was composed of persons who were committed to the task of building, no matter how much money could be raised. They belong to the school that believes money will come in when the people see the building under construction. This very seldom happens. One should be careful, however, not to put people on this committee who never want the church to spend any money. I say all of this to point out that the selection of a well-balanced finance committee is important.

This committee must survey the congregation and community in order to determine the amount of money that can be raised immediately and in the near future. I have found that a subscription canvass of the membership and organizations is the best method. The members will never increase their current expense giving enough to carry on a building program. It must always stand on its own feet. Two-year subscription periods are better than longer ones because the percentage of collection is much greater. Every member and interested person of the church and church school should be contacted. Do not overlook any organization. Let no potential subscriber be forgotten.

A committee to secure memorials can be of great help to the finance committee. Memorials appeal to individuals and families, and a great deal of money is often raised in this manner. In most instances this does not cut into the individual's regular contribution to the building fund. It is possible to furnish a great part of the new building in this manner.

I have found that the furnishing of the new building can best be handled by a committee separate from the building committee—one known as the Furniture and Equipment Committee. The chairman of this committee should be a member of the building committee. This committee can then give its entire time and thought to the problem of selecting proper furnishings. It is important that the members think through this matter thoroughly as they are selecting furnishings that will be used for many years to come. You must constantly keep in mind that you are furnishing the House of God, and you certainly want to provide the best furnishings possible. From a practical viewpoint such things as surface finish, durability, symbolism, reputation of the manufacturer, maintenance, and replacements must be taken into consideration.

When the committees have completed their work, reports should be made to the building committee. The survey committee will report the needs, and the building committee must see that these needs are presented to the architect, who in turn will develop them into preliminary blueprints. On the basis of these preliminary blueprints some idea of the cost can be obtained. It is then that the finance committee should meet with the building committee to report the amount of cash available, the funds to be raised by subscriptions, potential gifts and memorials, and the amount that can be borrowed. It is necessary always to keep in mind the fact that there is a limit to the amount of indebtedness a church can carry and still do its work well.

At this point it will probably be necessary to make some revision in your plans. One's needs and one's ability to finance them do not always coincide. Now is the time to set up a budget that should be strictly followed. In making a revision of the plans, it is never wise to sacrifice quality. Remember, you are building God's House and you are building for the years to come. There are always people on the committee who will want to cut out everything that is not of a practical nature in order to save expense. They forget that beauty is very important, especially in the sanctuary.

With your revisions completed and the working blueprints and specifications prepared, you will then want to select contractors to submit the plans to for bids. In selecting, it is not wise to select a large number. In most instances five or six are enough. In making your selection be sure that you select competent builders any one of whom you would be willing to select as contractor provided the bids were right. A good builder can take a great many of the details and headaches off the shoulders of your building committee, and if you can ha confidence in him you will have much better constructed church th if you gave the contract to a build whose reputation for constructi was not the best.

Now that the builder has been s lected, your job is not finished. Y will want to watch carefully the co struction. However, the major pa of your job has been completed b cause you have surveyed, planne and financed well. It will now b come a glorious experience to bo the minister and the congregation they raise the walls of the House God.

Seeds of the Kingdom

By DONALD A. OTTINGE

A growing interfaith fellowship is one result of the co-operation among Protestants and Catholics of Clifton Heights, Pa., in planning and directing weekday church schools, according to the pastor of Clifton Methodist Church.

WEEKDAY church school on released time is still a live cause despite certain attacks that have been made upon it. In many communities where the value of religious education is seen in its proper perspective, interested citizens have co-operated in such a plan.

For twelve years the churches in Clifton Heights, Pennsylvania, have conducted weekday church school for pupils of all grades; and the results, principal of which has been the growth of a remarkable interfaith fellowship, are the pride of the community. Released time church school in Clifton Heights began in 1939 at the suggestion of the borough school board. Learning that such action had been taken in other communities, it was felt by the leaders that some such privilege should be granted the local pupils. Clergymen of the town, both Protestant and Roman Catholic, were consulted, and the plan was forthwith launched.

From the beginning the scho have been held parochially, with ea group responsible for its own fac ities, curriculum, and leaders. Ho ever, plans are made interdenomi tionally. At the beginning of ea school year a church school asse bly, in which all groups participa is held. This helps to promote reg tration. Periodically the staffs get gether to discuss their common pr lems, and thus to be mutually he ful.

The most recent planning meeti held in the Methodist church, cluded three Roman Catholic pries three Protestant ministers with th respective church school staffs, an dozen public school teachers w their supervising principal. Th was considerable sharing of opini and ideas, and a plan to increase enrolment and efficiency of schools was adopted unanimousl

On another occasion, when the p lic school authorities became c cerned about the decrease in en ment of high school pupils in chu school, an interfaith committee clergymen met with the school bo and discussed the matter to a sa factory conclusion.

Those who object to released time rch school do so with an argut for the separation of church and e. But such separation certainly never meant to imply opposition to deny co-operation. Our found- fathers, who formed the Constion of the United States, were not posed to religion, nor would they e countenanced any attempt to ken its effectiveness.

n certain localities where released e religious education has been in thinking of the people, the chief ection has been that such a plan ld only tend to accentuate the difences of creed. Not only is such a ught ridiculous, but it has been ved to the contrary. In the partic- r community discussed above, the y fact that religious leaders have e together in a common interest been the means for better underding and greater fellowship.

When a Protestant clergyman's e and a staunch Catholic daughbecame aware of curious glances hey conversed on a train going inhe city, they finally realized it was ause they had been discussing the parative rise and fall of attendce in their respective churches. ey recognized that the weekday rch school plan had made their mmunity different.

When the Episcopal rector sits been the Roman Catholic pastor and Methodist preacher in a Memol Day parade, there are those who ow it is the direct result of the kday church school. A newly apnted Roman priest has, on several asions, commented on the unusual erfaith relations, and he is now e of the most enthusiastic proters of the church school system.

It was not always so, the old resits tell us. There was a time when kt-door neighbors did not speak to h other for years because of their ligious differences. There were es when animosity approached the ding stage. But prejudice cannot st where there is mutual underndding.

Weekday church school in Clifton ights provides thirty fifty-minute riods of biblical and religious training each year for every pupil. Enrolment reaches, in some instances, 85 per cent of the possibilities, and the average attendance is almost identical with that of the public school. Although the curricula vary according to the separate churches, biblical and religious illiteracy has been dealt a serious blow.

Weekday church school in this community was begun with the hope that school children would increase their knowledge of biblical and religious facts. It has done that, but it has done more than that. By its development of interfaith fellowship it has also planted seeds of the Kingdom of Heaven.

The Divine Initiative

[***Continued from page 3***]

there is no progress but simply movement. If there be no goal or purpose to the whole of things, then our temporal and finite goals—which John Dewey terms "ends-in-view"—have at best a precarious rootage in the order of the universe.

If we are to understand properly the significance of things, we must come to the knowledge of chastening of spirit which came to Paracelsus as Browning has portrayed him when, late in life, he realizes that truth is fulfilled in love and faith.

. . . all tended to mankind
And, man produced, all has its end thus far:
But in completed man begins anew
A tendency to God.

It is this "tendency to God"—the Alpha and the Omega, the Creator and final Telos of all things—which is the source of meaning for man. Short of this, there is frustration and stultification. The pyramid is truncated, failing to reach its apex. For man is not man when he is merely man. He is most truly human only when he is seen under the aspect not only of eternity but of the eternal and divine Person.

The recognition of the given-ness of God, of the universe and man's appointed role and function in it, implies a priority of God and of God's action in creation, the divine initiative through which the world and man come to be and in the light of which they come to be meaningful. The insistence upon this point is one of the most significant aspects of genuine Christian faith.

Man and the world are dependent, not upon each other but both upon God for their existence and for their meaning. Without God there is nothing but chaos and the void. He creates and is not created. He is Creator and we are creatures. We are made in his image and not he in ours. We exist by his power and under his will. Our lives have meaning because of our relation to him. Remove that relation and the meaning is taken away. In the divine will and in its initiative in creation lies the significance of the universe and of man. In the beginning, there is not only God's existence but God's act.

The Christian Mission

[***Continued from page 5***]

of preaching the Gospel until the End is entrusted to the community of Jesus Christ in its entirety. It can be accomplished in authority only if we stand together. . . .

Preaching the Gospel has the sole purpose of gathering the community which waits for the Lord. How can we do that unless we strive with all our forces to grow together? We do not dream of a World Church coming into being, but we wait for the End, for the Kingdom that is to come. But how can we all go to meet the same Lord, in confident expectation of His coming, without bearing witness to the oneness of the community which waits for Him here and now in word and deed?

the idea forum

Readers are invited to contribute to this section of the maga-zine useful ideas on any phase of the pastor's task.—E

Janitor's Work Planned

WE have been able, in our church, to develop a plan of outlining the week's work for our efficient janitor whereby the first two days are for the most part reserved for work other than cleaning. Janitors ordinarily do not plan to paint the walls of a classroom or wash the rest room floor unless the work is planned ahead by a committee of trustees or others in authority.

Our custodian deserves a day off, which is granted on Friday. Wednesday, Thursday, and Saturday are required for cleaning. Monday and Tuesday are given to work outlined by the pastor. One week he may paint, while another is given to putting up storm windows or replacing broken panes.

The repairing of light switches and sockets, washing windows, mopping floors, cleaning down cobwebs, a thorough cleaning of the boiler, cleaning out-of-the-way places like closets, and oiling of the moving parts of various motors and machinery are typical examples of the outlined work which finally results in a cleaner looking, better maintained church plant than would have been true had not the work been planned.—***Elmer L. Harvey.***

(Pastor, Gobin Memorial Methodist Church, Greencastle, Ind.)

Transformed by a Cross

A group of boys who had arrived early for Sunday school were "tearing the place down" when a church official went to preach in a church in Kansas. Returning for a second Sunday, he got there before the boys and placed a cross and lighted candles on the table at the front of the room —and this time the tumultuous youngsters of the week before came in on tiptoe.

This is both a true story and a parable. Children see more than they hear, as teachers and parents can testify. They also see things sooner and remember them longer.

A cross of adequate size created by skilled craftsmen out of substantial materials and given a central position in a room devoted to religious purposes, will command the respect of children of all ages. One must be careful to select crosses made of high quality materials carefully produced, for only material of the highest quality and workmanship used with the utmost care will develop the attitude of reverence, which is the purpose of using the cross, candlesticks, and vases with children. This is not superstition but the natural impulse to accept as important any object upon which their elders have exercised loving care. Once the attitude of reverence has been established toward the cross, the years will bring both increased intellectual understanding and rich emotional associations.—***John R. Scotford.***

(*Author of* The Church Beautiful. *This article, copyright by Sudbury Brass Goods Company, is used by permission.*)

Ministry to Visitors

Who are the visitors who often worship with us, and then leave hardly noticed? Are they newcomers who want to find a church home and Christian friends? Or are they out-of-town vacationists, members of church fellowships miles away?

The above questions prompted W. J. Churchwell, pastor of Main Street Methodist Church, Jacksonville, Florida, to devise a form on which visitors can fill in the answers. (He was for five years pastor of Miami Beach Methodist Church, where most of his congregation were visitors.) On the basis of such information the pastor feels that his church is rendering a service to these persons who, if not overlooked, are oftentimes given little more than an impersonal greeting.

The card form, according to the pastor, has two purposes. (1) It affords an entree for conversation, which may result in a new memb (2) If the stranger turns out to a member of a church in another ci then the visitor's church can be no fied that Mr. ——— attended servic even while away from home. In t latter instance, the visitor cannot f to sense the oneness of the Christi Church.

Attendance Records

On the first Sunday in Septemb we began keeping an attendan record of all of the members of o two churches at morning worsh I had felt for some time that needed to know just who was and w was not attending the worship se ices of the churches.

To carry out our plan we boug two twelve-column ledger pads, w name space at the left side. (A ledg costs about $4.00, but the pads a available for 45 cents each.) Names all members were then listed on th pads, the twelve columns represe ing the months of the year. This ga us a crude but effective check list, f each column was further divided in six more columns. At each morni worship service a layman is asked check the list of members, and th count the total attendance and reco it.

On Monday mornings I send copy of our bulletin, a world servi leaflet, and a note expressing t thought that we regret that the pers to whom it is sent could not be w us the day before, but that we wi him to know he is being remember in prayer. As I stuff the envelopes pray for each one who was absent t day before.

As a result of this plan, we n have members coming to church w have not come for several years. A several of our "regulars," who ha missed for some reason or other, ha thanked me, saying that this pro dure helped them to know that church missed them.—***John S. Har***

(*Pastor, the Methodist Chur South Milford, Ind.*)

New Personnel Department Formed

The Division of Educational Institutions of the Board of Education has recently formed a new Department of Personnel and Scholarships. Under the direction of Stanley H. Martin, this department is responsible for the development of a personnel service that will assist administrators in 130 different Methodist colleges, universities, and seminaries in securing men and women who are not only academically qualified, but who are also committed to a Christian philosophy of higher education.

It is estimated that at least 4,000 additional persons will be employed in the next ten years by the educational institutions related to the Board of Education. Leadership will be required in every area of the academic community, particularly in the fields of teaching, administration, public relations, religious life, finance, and in counseling and guidance. Every aspect of the curriculum will require Christian teachers. Through the arts, sciences, and humanities, these teachers will be able to instill a new appreciation of religion in the minds of students.

Personnel and scholarships are integrally related in the organization of this new department. Outstanding students who are interested in the cause of religion will continue to receive financial encouragement through the program of National Methodist Scholarships, 387 of which have been awarded during this academic year.

After completing their graduate work, these students will be urged to channel their talents and skills, training and information, into the church related schools that nurtured and guided them. Thus, the church will cultivate leaders for every aspect of life, and through its educational emphasis will insure a group of consecrated clergymen and laymen who recognize religion as an essential part of the educational process.

Ministers and laymen may help in this task of locating qualified candidates for college positions, and help to encourage promising graduate students to consider college teaching or administration as a career.

All inquiries regarding college positions or National Methodist Scholarships should be addressed to the Department of Personnel and Scholarships, 810 Broadway, Nashville 2, Tenn.

A Call to Youth

A year-long project to enlist one million U. S. and Canadian youth and their adult leaders in a Call to United Christian Action will be issued this month during National Youth Week, January 28 through February 4.

Christian youth will be asked to respond to the call by giving at least one dollar each and by joining others in local, national and world projects, according to A. Wilson Cheek, executive secretary of the United Christian Youth Movement, sponsors of the bold challenge. The U. C. Y. M. represents nearly 40 denominations, 35 state councils of churches and youth councils, and national youth-serving agencies.

Major projects on the community level are: (1) projects of evangelism to be carried on through missions to high school students, consultations on the church and the Christian gospel, and fellowship evangelism; (2) projects of service to give young persons opportunity to share in work camps, weekend or stay-at-home projects of community service, and community recreational programs; and (3) World Christian Citizenship Consultations to provide understanding necessary to peace and to give guidance in developing Christian leadership for the achievement of world order.

National projects that the youth will finance are a national radio or television program for youth, field service to state and local communities, and financial stabilization for the U. C. Y. M.

A major part of the call includes an opportunity for American youth to make a direct contribution in funds and personal service to the youth of other lands.

The call for Christian action will be promoted at denominational summer conferences, reaching an estimated 300,000 leading youth. On September 1, 1951, 40 volunteer youth workers will be added to staffs of state councils of churches to help local communities organize Youth Week celebrations for 1952 and the final enrolment of one million youth.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Jan. 1—New Year's Day.

Jan. 2-5—Southeastern Jurisdictional Convocation, Savannah, Ga.

Jan. 2-5—Curriculum Committee meets, Nashville, Tenn.

Jan. 6—Epiphany.

Jan. 7-14—Universal Week of Prayer.

Jan. 8-9—Association of Methodist Theological Schools meets, Claridge Hotel, Atlantic City, N. J.

Jan. 8-15—National Training Conference for youth directors, Nashville, Tenn.

Jan. 9-11—Annual meeting of the Board of Evangelism, Denver, Colo.

Jan. 9-11—Church Survey Commission meets, Cincinnati, Ohio.

Jan. 10-11—University Senate meets in connection with the National Association of Schools and Colleges of The Methodist Church, Claridge Hotel, Atlantic City, N. J.

Jan. 11-12—The Commission to Study the Ministry meets, Chicago, Ill.

Jan. 12—Commission on Public Information meets, New York, N. Y.

Jan. 16—Seminar for instructors in pastors' schools, Emory University, Ga.

Jan. 16-18—National Conference on Youth Summer Agencies, Gibson Hotel, Cincinnati, Ohio.

Jan. 19—Council of Secretaries meets, Cincinnati, Ohio.

Jan. 26-Feb. 4—National Youth Week.

Jan. 29-Feb. 1—Iowa Pastors' School, Hotel Savory, Des Moines, Iowa.

Jan. 30-Feb. 2—Colorado Pastors' School, Iliff Theological Seminary, Denver, Colo.

Feb. 4—Commitment Day.

Feb. 7—Ash Wednesday.

Feb. 11—Race Relations Day.

Feb. 18—Day of Prayer for Students, sponsored by the World Student Christian Federation.

Feb. 18-25—Week of Dedication.

Feb. 25—Laymen's Day.

Feb. 25-Mar. 1—National Week of Visitation Evangelism.

Feb. 27—Annual meeting of the Board of Hospitals and Homes, Congress Hotel, Chicago, Ill. (preceded by committee meetings on Feb. 26).

Feb. 28-Mar. 1—Annual Convention of the National Association of Methodist Hospitals and Homes, Congress Hotel, Chicago, Ill.

Mar. 26-30—Oklahoma Pastors' School, Oklahoma City University, Oklahoma City, Okla.

Mar. 29-30—Annual meeting of the Commission on Ministerial Training, Nashville, Tenn.

Parents' Quarterly

Parents and teachers of two-year-old children are now provided with new material. Appearing this month is a quarterly called *The Two-Year-Old at Home*, which is planned especially for use by parents. It deals with everyday problems parents face in handling children of this age. Teachers of this age group can now obtain a book for the entire year, *When the Two-Year-Old Comes to Church.*

While this book does not provide a set program or time schedule, it does offer practical ways of working with these younger children. Written by Jennie N. Haxton, these materials have been prepared under the editorial supervision of Mary Edna Lloyd, editor of children's publications of The Methodist Church. Prices: 25 cents for the parent's quarterly and $1.00 for the teacher's book.

Church-school periodicals continue to support the Advance in articles, features, and study units. "The Church Universal" will be the topic of the adult Learning for Life Course in *Adult Student* in January. High school students will study "Our Church and Its Ministry" during January.

The annual mission-study emphasis will be made in January. Special courses are planned in graded lessons for primary, junior, intermediate, and senior pupils on "The Church in Out-of-Way Places," the home mission theme. Two pamphlet missionary units are also available: *Friends at the Crossroads* (for juniors), by Carolyn Muller and *Churches Everywhere in Our Country* (for primaries), by Mamie Ledbetter.

PERKINS MINISTERS' WEEK

Opening of the new Perkins School of Theology quadrangle at Southern Methodist University will climax the annual Ministers' Week (February 5-8), according to Dean Eugene B. Hawk. Methodist churchmen from all over the nation are expected to be present.

Lectures by three Christian leaders will form the central feature of Ministers' Week. Nels F. S. Ferré, Vanderbilt University School of Religion, will deliver the Fondren Lectures on Missions; Harold Bosley of Evanston, Ill., the Peyton Lectures on Preaching; and Dean Clarence T. Craig of Drew Theological Seminary, the Jackson Lectures on the Bible.

Dedication of the buildings will mark the first time that an entirely new plant for a theology school has been completed at one time, S. M. U. officials believe. The seven buildings—erected at a cost of $3,000,000—include a chapel, library, classroom-administration building, two apartment buildings, and two domitories.

HOSPITALS AND HOMES

"The Church Serves Older People," a set of 2″ x 2″ slides with script, depicting 100 years of service in Methodist homes for the aged, is now available for rental. Based on the founding of this work at the Methodist Church Home, New York City, in 1850, this set of slides takes one through historical events leading up to the present. Running time is about thirty minutes; the rental charge is $5.00 for each showing.

Churches that desire to rent this set are asked to make reservations well in advance of the proposed date of showing with the Board of Hospitals and Homes, 740 Rush Street, Chicago 11, Ill.

Two pieces of literature that might be used in connection with a program on this subject are "Into the Sunset," a small leaflet on care for the aged, and "Happy Living in Later Years," illustrated with photos and containing human interest stories. These are available free of charge.

WEEK OF EVANGELISM

National Week of Visitation Evangelism, which is to be observed by Protestant churches through the nation, comes the last week in February (February 25-March 1).

The Board of Evangelism urges Methodists to participate in this observance and to keep in mind Methodism's goal: one new member on confession of faith for every fourteen active members.

The following materials are available through *Tidings*, 1908 Grand Ave., Nashville, Tenn.: Turn-Over Charts (aids in the training of lay workers), $12 each; The Evangelism Packet, orders of 100—$3.00; 200 and over—$2.50 per 100 packets.

LAYMEN'S DAY

The Board of Lay Activities is making a special effort this year to get all churches to observe Laymen's Day (February 25) *at the morning worship service.*

It is felt that there is a special significance in having lay speakers in the churches speaking on the same theme on the same day and hour.

It has been announced that the theme for this year is "When a Layman Worships . . ." Materials on this theme will be sent to pastors and lay leaders.

FOURTH SUNDAY LEAFLET

The World Service Fourth Sunday leaflet for February deals with the Commission on Ministerial Training of The Methodist Church. The text matter, prepared from material issued from the office of J. Richard Spann, educational director, gives a brief résumé of the purposes and work of the commission.

Copies of this leaflet may be obtained free. Order direct from The Service Department, World Service Agencies, 740 Rush St., Chicago 11, Ill.

FOR NURSERY WORKERS

The number of children "lost" in the nursery departments in one year throughout Methodism was 37,978 according to figures compiled from the 1949 journals of annual conferences and released by the Division of the Local Church.

By jurisdictions the losses are: North Central 7; Northeastern 4,565; Central 118 (gain); Western 4,776; Southeastern 14,842; South Central 13,906. It is suggested that the loss is not entirely due to promotions to the kindergarten department; for 15 million children were born in the United States in the past five years.

The Local Church Division makes three proposals for reaching more children through the nursery department in the current period of the Advance.

1. Follow recommended program procedures for young children. These include a nursery home department, provision for separate rooms for three- and two-year-olds, and a ministry to parents of nursery children.

2. Provide for adequate space and arrangement for the young children.

3. Use materials provided for the guidance of parents and workers with young children in the church school:

Letter to Parents of Children on the Nursery Home Roll.

Religious Nurture in Nursery Class and Home, by Mary Edna Lloyd (guidebook for one year), $1.

My Book for Fall, and corresponding booklets for winter, spring, and summer, 17 cents a quarter.

Pamphlet resources are: 101-B *The Nursery Home Visitor* (free); 102-B *The Methodist Program for Nursery Children* (free); 109-BC *At Work with Nursery Children* (25 cents); 195-BC *Equipment and Arrangement for Children's Groups in the Church* (25 cents).

Order free materials from the Service Department, Box 871, Nashville 2, Tenn., and charge materials from The Methodist Publishing House serving you.

Your Right to Say It

HY EXALT IE SACRAMENT?

LLIAM L. HUNT • *First Methodist Church, Burr Oak, Mich.*

The fine historical presentation in rdination and the Sacraments" [by thur Bruce Moss, Nov., p. 2] cer- nly equips us all with needful knowl- ge about the sacrament among un- lained ministers. But I wonder if re is not a difference between the y preacher" of the eighteenth cen- y and the conference-appointed ac- ted supply of today. Surely we hold dination to be a solemn rite granted duly qualified men for leadership the total of spiritual things of which sacrament is but one phase."

The accepted supply pastor of today st accept all the duties presented as a leader of spiritual things in church to which he is appointed. makes no difference whether the rch has 50 or 1,500 members. If a y preacher" cannot qualify to be ritual leader with such responsibil- as confronts him from the church of lay, whether it be large or small, he uld not be appointed at all—to ad- nister the sacrament or anything e.

I am an accepted supply pastor and ly understand the necessity of com- ting the higher education necessary ordination, and I am making plans my seminary training; but I do not derstand why the sacrament should held in importance above the other ties and spiritual things which re- nsibility any accepted supply pastor today must accept.

GH CALLING

ORGINE C. MOLNAR • *Iliff School of Theology, Denver, Colo.*

. . . Concerning John Gross's article, lants on the Secular" [Oct., 1950, p. I might add that there is an excel- t exposé of gambling in Las Vegas the October *Woman's Home Com- nion.*

As to missionaries or others leaving eir callings for more lucrative ones, is certainly as much our fault—the ult of society—as that of the Chris- n worker. Mr. Gross writes as though were only the fault of the indi- dual. With the high cost of living it very easy to get into debt, for in- stance, and many pastors do not know about credit unions; the Methodist ministers of Southern California have one.

Our so-called free-enterprise society teaches through radio, television, advertisements, in magazines, and even in schools that to be a success in business or science is about the highest "calling" to which one can attain.

HOW INEVITABLE?

C. EDWIN MURPHY • *First Methodist Church, Waverly, Neb.*

About twelve or thirteen years ago I heard a sermon preached by a fundamentalist laymen on the subject "Soup, Soap, and Salvation." The thesis of the message was simple—don't concern yourself with soup and soap while engaging in the job of saving people, only preach salvation and the soup and soap will take care of itself.

Robert E. Sanders in "The Church and Social Action" [Nov., p. 4] reminded me a great deal of the fundamentalist layman. "Men," he asserts, "will inevitably relate the Gospel to all aspects of their lives when they are genuinely touched by it." So the preacher should heed the suggestion of "prominent laymen" and not permit the church to "involve itself in specific political and economic technicalities, but should proclaim the Gospel. . . ." May I ask, who were the "prominent laymen"? Do they speak for labor or management? Do they represent the big landowner or the migrant worker? Are they men who have been offended by some modern Amos accusing them of selfish living and criminal neglect of those who work in their industries, or are they speaking in defense of someone else?

Mr. Sanders, it seems to me, is pointing in exactly the wrong direction. To be sure, if the preacher simply keeps himself busy stating general principles in fresh and ingenius ways he will always be thought well of. Not many people take offense at the statement of general principles, if it is handled in a clever manner. But I wonder about the relevancy of the Gospel?

I have known many devout Christian laymen who have heard the general principles of the Gospel preached, who are as familiar with the ethical teachings of Jesus as many preachers, who *yet* have not "inevitably relate[d] the Gospel to all aspects of their lives." The process is not as inevitable as Mr. Sanders would have us think. What he says of preachers who are too specific may be turned on those who talk about "ethical principles"—"It is because the leaders of the Church have been fuzzy and foggy in their proclamation of the Gospel that men grope in darkness today."

At several points in his argument he makes some excellent observations. In referring to the many secular orders he says, "the church is inescapably related to all of them." But while this may be true, it does not excuse the preacher from turning the light of the Gospel on the evils they contain.

After re-reading this article I am thoroughly convinced that the Stanley Highs and the John T. Flynns of Protestantism will applaud its author. No doubt Mr. Sanders would resent being listed with those militantly engaged in the support of a reactionary economic and social system, but I cannot see how a preacher can preach "ethical principles," neglecting their application, without giving aid and comfort to the Highs and Flynns.

Mr. Sanders sums up his statement with one sentence which, to me, contradicts his thesis: "Let the church preach the Gospel—in the world." In other words, make the Gospel relevant to the human situation. When this happens the preacher becomes a prophet, the layman (and preachers as well) comes under the judgment of God for his failure to apply the Gospel in human relationships, and we are all led to hope, pray, and work toward the Blessed Community that finds the fellowship of *agape* as its ultimate goal.

MAIL *THE PASTOR* FLAT

MURRAY L. WAGNER • *Church of the Brethren, Troy, Ohio*

One of the *few* ways in which THE PASTOR could be improved would be to mail it *flat* instead of rolled up. This present method makes it hard to file, to read, and to lay upon the desk. Would it not be more economical, too, just to slap an address label on it? Thanks!

How do our other readers feel about this?—Ed.

The Fountain

HIDDEN POSSIBILITY

. . . None of us can ever guess how much we may be able to do, when we listen to the inner voice urging us to help someone in need.

—Fulton Oursler, in *Modern Parables* (Doubleday & Co.)

DISCIPLINE

Praise God for his disciplines. It is good for me that I have been in trouble. Thy chastisement has brought me to myself so that I can see the depth and enormity of my sin, and the height and grandeur of Thy forgiving compassion. Thy terrors have I suffered with a troubled mind, but out of the austerities of Thy love have come visions of hope and encouragement. My sin is ever before me, but out of Thy mercy as forgiven sin. I praise Thee, my God, that Thou dost show me how bad I am in order that I may see how good I may be. I praise Thee that Thou dost not chastise to destroy but to build up and save to the uttermost. Behold, happy is the man whom God correcteth.

—Bishop Brent, in *Things that Matter*, Frederick Ward Kates, ed. (Harper & Bros.)

WHOSE FAULT?

. . . We are fellow-workers together with God in the actualization of a moral order: otherwise the world were not a moral order at all. For the possibility of moral evil entering into this moral order, God, who foreknew it, is responsible: He permits, so to say, the evil in order that there may be good. But for the actual emergence of man's moral evil we cannot say that He is responsible: our sin, when 'sin' is strictly and correctly defined, is not God's act but the product of our volition, or devolved freedom.

—F. R. Tennant, in *Philosophical Theology* (Cambridge University Press)

OUCH!

. . . We deceive ourselves when we talk as though for most people it is easy to love men, except the little circle attached to them in a special way by ties of blood or friendship and those who are particularly congenial. I seem to remember reading somewhere a pungent saying (I think by the late G. K. Chesterton) that if a man finds himself in a railway compartment, made for ten, with twenty people in it and half of the extra ten standing on his toes, and can still say that he loves his fellowmen—he *does!*

—Leslie J. Tizard, in *Making Religion Real* (Student Christian Movement Press)

THE CHURCH TIMID

Karl Barth, in a speech read over the British Broadcasting Corporation a few years ago, said that if he were a politician or an editor of a newspaper he would ask the Churches of the land the following questions: "Why are you not saying what you ought to say, and saying it with power and eloquence? Why don't you force us to pay attention to you and listen to you? We should like to see you less timid, more consistent, bolder. We often have the impression that you are afraid—of what really? And you spread so little light and joy around you. When you make yourselves heard it is usually with cares and complaints, lamentations and accusations." That is something to think about. We have inverted the gospel of "good tidings of great joy," the note of gladness has soured, and the buoyancy, vivacity, and rejoicing have gone out of our witness.

—Hugh Thomson Kerr, Jr., in *Positive Protestantism* (Westminster Press)

ALL THE WAY

There are conversions which are exclusively, or at all events primarily, of a moral character. The person converted has already in advance acknowledged the truth of the gospel. What has been lacking in his case is really only the surrender of the will to Christ. Augustine's case is a type of this kind of conversion. Long before that day in the garden he had been led to accept Christ in his thought; but not until he read Rom. 13:13 sq., was the resistance of his will broken. Other conversions are mainly of an intellectual character, a change in acknowledgment and conviction. Luther's conversion belongs in its deepest sense to this class. Paul's conversion, it is true, combined the change of the will with that of knowledge, but primarily it involves a complete new knowledge—the acknowledgment of the truth of the gospel of Christ. . . .

—Olaf Moe, in *The Apostle Paul* (Augsburg Publishing House)

REVERSAL

. . . We are often reminded by men of science that the universe is not a permanent structure, that, like ourselves, it is born to die, and that the only "progress" it displays is "progress to the grave." But the Cross of Christ shows us that the order of the spiritual world reverses that of the physical. It moves not from life to death, but from death to life. Our interpretations of its ways and means must change and go on changing, for we cannot cease thinking. But at the grave by the Cross, where science ends, and faith begins, the pilgrim still buries the burden of his sin, to go on his way rejoicing, in the strength of the new life of fellowship with God, through Jesus Christ.

—H. Wheeler Robinson, in *Suffering, Human and Divine* (Macmillan Co.)

KNOWLEDGE OF GOD AND MAN

If there were no obscurity, man would not be sensible of his corruption; if there were no light, man would not hope for a remedy. Thus, it is not only fair, but advantageous for us, that God be partly hidden and partly revealed; since it is equally dangerous to man to know God without knowing his own wretchedness, and to know his own wretchedness without knowing God.

—Pascal, *Panseés*

WHY NATIONS DIE

Nations do not die by wealth, but by injustice.

—Walter Rauschenbusch, in *A Gospel for the Social Awakening;* Benjamin E. Mays, ed. (Association Press)

FERVENT

That religion which God requires does not consist in ...k, dull, and lifeless wishes. He insists that we be in ...d earnest, "fervent in spirit," and that our hearts be ...rously engaged.

—Jonathan Edwards, in *The Work of the Holy Spirit*

IMPLICATION

Those who support extreme pacifism on a Christian basis ...e been asked the searching question, "What would the ...d Samaritan have done if he had come along a little ...lier when the villains were assaulting and beating their ...im?" Defence from aggression as well as relief from its ...sequences is a duty of the neighbour too.

—Sir Josiah Stamp, in *Christianity and Economics* (Macmillan Co.)

PREFACE TO SOCIAL ACTION

Just as the Church must at all times be prepared to bring ...ministry to the eternal issues of the personal life, so it ...st always be in position to bring its profounder interpre... on to the pressing concerns of the social moment—an ...erpretation made possible only by the maintenance of its ...n unique perspective. The Church always finds itself in ...ondemned social order. It finds itself always in a dying ...ilization. This is no mere apocalypticism, no exaggerated ...ial perfection. It is the most hardheaded reading of the ...ts of history. In the light of their own social ideal, the ...iety in which Christians dwell is *always* sin-ridden, *always* ...ndemned, *always* under sentence of death. In the light of ...tory, the civilization in which Christians dwell is *always* ...ually dying. It is this twofold understanding of both ...man nature and society which dictates the Christian ...ategy of social action.

—Henry P. Van Dusen, in *God in These Times* (Charles Scribner's Sons)

CHRISTIAN WAY OF LIFE

. . . Christianity is not irrelevant for democracy, for it ...nishes it not only with a criticism really competent to ...dge the moral life, but also with the power by which its ...e intentions can be realized.

—Wilhelm Pauck, in *The Heritage of the Reformation* (Beacon Press)

A STUBBORN FACT

. . . The belief that human brutality is a vestigial rem...nt of man's animal or primitive past represents one of the ...arest illusions of modern culture, to which men cling ...naciously even when every contemporary experience refutes ...

—Reinhold Niebuhr, in *Faith and History* (Charles Scribner's Sons)

NICE SERMON, PARSON

The ways of egotism are exceedingly subtle. Egotism is ...skilful hypocrite; it is adept at wearing the cloak of al...ruism and of piety. It can persuade a man that what he ...ants to do for his own gratification will be of singular bene... to mankind. It can also conceal from men their weaknesses by making them lean on the approval of their party or of those who are hopelessly partial to them. A story is told of Archbishop Frederick Temple that he was once interviewing a young clergyman who, he happened to know, was engaged to a young lady in the parish where he was working. The Archbishop was taking the hapless curate to task for the poor quality of his sermons of which he had copious and reliable evidence. "Oh!" said the young man, "but they tell me my sermons are very good." "Did she?" the Archbishop sardonically inquired; and that was that.

—Alec Vidler, in *Christian Belief* (Charles Scribner's Sons)

POINT OF VIEW

A fellow pastor once told me of an experience he had in dealing with a divorce case. He had a family in his congregation that was bitterly opposed to divorce on any except Scriptural grounds, and they were quick to criticize anyone who violated those tenets. Then a member of that family obtained a divorce for a very trivial reason. Immediately there was a change of attitude among the relatives, for the Word of God had begun to strike home with telling force. So, instead of admitting the sin which had been committed, the members of the family began to doubt the statements of Paul and Jesus on divorce and ended by totally denying the revelation of God on this subject. Old Procrustes would have welcomed them as blood-brethren.

—W. A. Poovey, in *Problems that Plague the Saints* (Wartburg Press)

TACTFUL WIFE

A clergyman noticed a woman named Mrs. Parker, whom he disliked very much, coming up the front steps. Taking refuge in his study, he left his wife to entertain the caller.

Half an hour later he emerged from his retreat, listened carefully, and as he heard nothing, he called down to his wife: "Has that horrible old bore gone?"

The woman was still in the drawing room, but his wife proved equal to the occasion by replying, "Yes, dear, she went long ago! and Mrs. Parker is here now."

—Israel H. Weisfeld, in *The Pulpit Treasury of Wit and Humor* (Prentice-Hall)

CAUSE AND EFFECT

. . . It might seem natural to suppose that every time a man sins, he would know a little more about sin, its nature and its methods. Actually the exact reverse is true. Every time he sins, he is making himself less capable of realizing what sin is, less likely to recognize that he is a sinner; for the ugly thing (and this, I feel sure, has never been sufficiently grasped), the really diabolical thing about sin is that it perverts a man's judgment. . . .

—James S. Stewart, in *The Strong Name* (Charles Scribner's Sons)

LAST MYSTERY

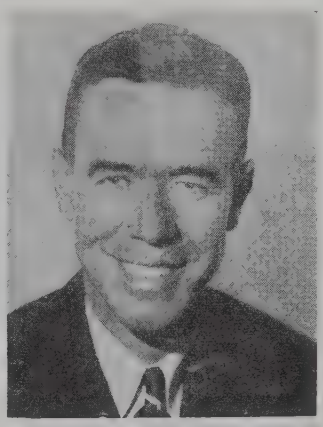
Death remains the one last citadel of mystery which autonomous man is compelled to surrender to his God.

—Theodore O. Wedel, in *The Christianity of Main Street* (Macmillan Co.)

Browsing Through Recent Fiction

A Review by GERALD KENNED

Occasionally someone expresses amazement that I should be caught reading a novel. I do not know what they would say if they found me reading a detective story. It seems to be a general opinion that a preacher, always assumed to be a serious-minded person, ought to read nothing but nonfiction. But more and more it seems to me that every man needs breadth in his reading, and that fiction has something to contribute, not only to man's entertainment but to his education. There is a temptation that assails every wide reader to become overly specialized. Many a sermon seems to reflect too limited a field of reading. There is, therefore, a legitimate place for fiction even in the reading of a scholar who desires to be anything more than a narrow specialist. With this bit of rationalization out of the way, let us proceed to glance at a few novels.



SERGE, *The Case of Comrade Tulayev*. I put this one at the head of the list because I think it is time that Americans had more faith in democracy and less fear of communism. The assumption seems to be that all weaknesses are on our side and all strength is on theirs; therefore, we can survive only if we become like them. This book, I hope, will help to dispel that erroneous concept, for it reveals that a police state like Russia has within it the seeds of its own destruction. The plot is a very simple one, and the greatness in the book lies in its character studies. A Russian officer is shot by a young man who has nothing against him personally but hates the whole regime. But someone has to be found guilty and made to confess, so the secret police go to work and obtain the needed victims. Here is revealed the whole uncertainty and indecent fear which control the communist officials. This would be a fine book if it had no particular message for our day, but because it has, it becomes a most significant novel.

GUARESCHI, *The Little World of Don Camillo*. This book, too, deals with the communist problem but in a very different way. In a little Italian village, Don Camillo, a Catholic priest, battles for the faith against the comm nist mayor. But both men have known each other a lo time, and after all has been said and done, they respect a even have an affection for each other. This is really a seri of short stories; each chapter is sufficient unto itself. The runs through it the humor and beauty of simple religio faith. At the end of a long, hard day I can think of not ing more restful or relaxing than to enter this little wor of Don Camillo.

WALTARI, *The Adventurer*. Here is one of the fu statured novels of the day, and it has both interest a literary worth. It is the story of a young man who h streaks of nobility but lapses of morality, as he seeks make his way through the troubled world of the Refo mation and the Peasant's Revolt. I read this novel aft reading Professor Bainton's fine book, *Here I Sta* (Abingdon-Cokesbury Press), a biography of Mart Luther, and found that each book enriches the othe Professor Bainton describes the Germany of that d through the eyes of a scholar and a Christian. Walta describes the Europe of that time through the eyes of novelist. If you read *The Egyptian* (G. P. Putnam's Sons you will be prepared to expect significant work from t author, and I do not think you will be disappointed. *T Adventurer* seems to me to have depth, which is to s it shows study and research into a particular period history; and it brings that historical era to life.

REVIEWERS

ROBERT E. CUSHMAN, professor of Theology, Duke University Divinity School, Durham, N. C.
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CARROLL A. WISE, professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill.

TINETORF, *White Witch Doctor.* When a book succeeds in overcoming a reader's prejudice, it has to be above the average. When I discovered this book was written by a returned missionary, I was afraid it would be either sentimental or mechanical or homiletical. I am very glad to bear my testimony that it is none of these things, but a good yarn telling the heroic story of missionary activity in Africa and presenting the theme with realism and skill. I found it easy to pick up and difficult to put down. You can recommend this book to your more worldly friends with the assurance that it will present the Christian missionary enterprise with power. I wish that someone would write a story about preachers as intelligent and real as this book.

WHITTAKER, *Run for Your Life.* I do not know what has happened to this novel in the way of sales, for I cannot remember seeing it advertised anywhere, nor have I heard any report about it. It would not appeal to the older minded: its characters are often immoral and rough. But I doubt if you can read it without feeling an intense amount of sympathy for the people who become caught in tragedy composed of ignorance and brutality. The author has a peculiar style, reminding me somewhat of *Strange Interlude,* in that what is running through a person's mind is portrayed directly and frankly. Whittaker can write and he knows how to reveal the sham and hypocrisy of the so-called respectable classes. I would not be anxious for a twelve-year-old daughter to read it, but I am glad I did not miss it.

GILBRETH and CAREY, *Belles on Their Toes.* These are the writers who gave us *Cheaper by the Dozen,* which, if you did not read, perhaps you saw in the movies. They take up the family after the father's death and describe the adventures, humorous and serious, of the mother and the children. One can hardly resist comparing this book with the previous one, but I should imagine such a comparison would be useless. Some will prefer this and some will prefer the other, but it is safe to say that if the first one appealed to you this one will too. I am getting just a little weary of all these cute families, but that no doubt reveals a sour spirit which a man ought to be ashamed to exhibit. After you have decided that life is pretty grim for the people in *Run for Your Life,* you may need to believe that everything comes to those who are joyful and clever. In that case, run as quickly as you can to get *Belles on Their Toes.*

GIPSON, *Home Place.* You may remember *The Hound Dog Man,* which had something. The only objection I had to that book was that it seemed to make the hunting and killing of animals a full-time occupation for boy and man. This book tells about a man who took his father and two sons back to a Texas ranch, and I am sorry to say it does not seem to me to have much. It is just a simple story that will do no one any harm, and that is about the best that can be said for it. Maybe Mr. Gipson had a relapse and will do better next time. I hope so, for he started out with considerable promise. I am a little embarrassed, however, even to mention this book alongside the three at the head of the list.

FRANK BUNKER GILBRETH and E. M. G. CAREY, *Belles on Their Toes.* Thomas Y. Crowell Co., 237 pp., $3.

FREDERICK BENJAMIN GIPSON, *Home Place.* Harper & Bros., 248 pp., $2.75.

GIOVANNI GUARESCHI, *The Little World of Don Camillo.* Una Vincenzo Troubridge, trans., Pellegrini & Cudahy, 205 pp., $2.75.

VICTOR SERGE, *The Case of Comrade Tulayev.* Willard R. Trask, trans., Doubleday & Co., 306 pp., $3.

LOUISE A. STINETORF, *White Witch Doctor.* Westminster Press, 276 pp., $3.

MIKA TOIMI WALTARI, *The Adventurer.* Naomi Walford, trans. G. P. Putnam's Sons, 377 pp., $3.50.

JAMES WHITTAKER, *Run for Your Life.* Simon & Schuster, 353 pp., $3.50.

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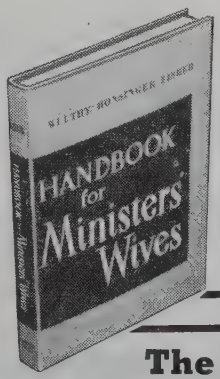

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e Intellectuals Speak

GION AND THE INTELLECTUALS, *Partisan Re- w Series, Number 3; copyright,* The Partisan Review; pp., *80 cents.*

en I received *Religion and the Intellectuals* for review, l to myself, "Ah, ha, now I will get some profound ng. Here are intellectual giants who will strike mighty for the faith." Having read many reports lately of ctuals who have returned to Christianity, I was hope-

t aside from the statements of Allen Tate, Jacques ain, Paul Tillich, and one or two others, the volume is ash of senile naturalism. Like all human beings, the rs of *Religion and the Intellectuals* fear the unknown. is case the unknown is theology, a tongue foreign to of that section of the American intelligentsia presented

rly in the volume the reason for the "current wave of rsions" is explained. James Agee says he is "pro-re- is," but that he doubts he will return to religion. The mporary return, he thinks, is caused by the fact that generation is moving into middle age; for the middle- is likely to become exceptionally sensitive to religion. embering that many members of the Methodist Youth wship with whom I work have taken on this middle- characteristic, I look closely to see whether Mr. Agee ts himself among the middle-agers. He places himself rely on the side of perpetual youth; for he says, "I veer een belief in God, nonbelief, and a kind of neutrality." re all veering toward the grave, Mr. Agee, and perhaps, certain extent, our indecision leads to a kind of hell.

begin to take heart from the words of William Barrett: n unable to think of the world except as opening toward ossibility of God." But his own belief leaves him at "an mfortable distance from any church." The trouble , it seems, is that Mr. Barrett is unwilling to accept "a that is logically contradictory." How is the Christian contradictory? Well, I have to accept Mr. Barrett's ment on faith! I am not told.

eorge Boas encourages me slightly by admitting that tever one may privately think about "the naturalistic rminants" of recent conversions, one cannot dismiss con- ion itself as illusion. But, laughing aside "the crude ropomorphism of the Sunday school hymns," Mr. Boas es up with the notion that the return to religion is a t into irrationalism—a religious revolt against science reason, so to speak! He is disappointed because "not today has Dewey's philosophical reconstruction been lled." When we get this reconstruction "and people have reconciled to time and change and diversity, then con- ions to traditional religions may be rare. That moment not come." Meanwhile, Mr. Boas, life is being frittered y for countless men and women while the great "mo- t" is awaited. When may we expect the millennium? t this point, I decide that I must turn to John Dewey to some inkling of the "reconstruction." I find him admitting "the present loss of faith in science among intellectuals, the accompanying reversion to moral attitudes and be- s which intellectuals as a class had abandoned, is an out- ding event." We are becoming irrational! The scientific tude has never been tried by the masses of the people. at we need, I gather from Mr. Dewey, is freedom from Supernatural, a thing that has divided the peoples of earth and brought on wars and other woes. Freedom from supernaturalism will provide "an opportunity for a religious experience to develop that is deeply and pervasively human and humane." This is the "reconstruction." The Communists, it should be noted, are working hard to free us from all superstitions of the Supernatural.

James T. Farrell says that "Religion is not the central issue today." (He and Toynbee see differently.) Dwight MacDonald says, "From a purely intellectual point of view, god is a hypothesis I found to be, if not necessary, at least convenient." He is "tone-deaf when it comes to god." (Note the small "g.") His hypothesis does not move him "emotionally." R. P. Blackmur thinks there is no sense in "giving up the experiment of a secular culture." All societies that exist, he thinks, are secular societies. (He, too, is at odds with Toynbee.) Sidney Hook writes off the preoccupation with faith as part of the "movement of irrationalism in modern thought." He thinks naturalism is sufficient to gratify "all the legitimate needs of the understanding without yielding to the conceit that human intelligence is omnipotent and that all problems can be solved." (Is he chafing under the darts of the Niebuhreans?) Isaac Rosenfeld thinks religion has contributed to the degeneration of our culture. "There is no realm outside nature and everything must be found within this world." Now, I take this to be a dogma. But later Mr. Rosenfeld says, "But there can be no naturalistic dogma."

Having read these statements of the intelligentsia, I can assure the prospective reader that no one need fall into a "God-is-dead" type of despondency as a result of this book. But the volume is worth every penny the publishers ask for it. Here is an excellent exhibition of the thin diet which for decades a sophisticated minority has fed to the plain man of the Western world. Pastors who know that we now have the devil to pay for this devitalized fare of naturalism will find the volume helpful in understanding how the plain man got some of his dearest myths. This understanding will make for counseling and preaching that deals more adequately with what we fondly call "the life situation."—***Woodrow Geier.***

Between the Ages

THE BELIEF IN PROGRESS, *by John Baillie. Charles Scribner's Sons, 240 pp., $2.75.*

Defining progress specifically "as a movement in a direction deemed desirable, a continued change for the better," this outstanding theologian and author inquires: "Does history reveal, and have we any ground for expecting it to reveal, a pattern of advance which reproduces *in magno* the pattern manifested or expected *in parvo* in the biographies of individuals?" With this question the gifted Principal of New College and Dean of the Faculty of Divinity in Edinburgh University sets forth the goal of his profound and thought-provoking inquiry.

In his first chapter Baillie deals with progress as empirically observed. He finds that there was little or no belief in progress (which he properly distinguishes from progress in history) among ancient peoples. From the flat uniformity of the ancient past, with some tendencies to express current pessimism by glorifying that past, he observes the emergence of the cyclical view of history in which by cycles history turns like a wheel back to its original position.

Following this pattern further in his second chapter, Baillie finds modern expressions in Friedrich Nietzsche, Otto Spengler, and Jacob Burkhardt. This view of history fails to offer any real optimism concerning the history of the race. Such

optimism is to be found only in the Hebrew-Christian tradition embodied in the Scriptures. This pattern was transmitted to Western culture primarily through the writings of Saint Augustine. It has its starting point in the Creation, its center in the historic Redeemer, Jesus Christ, and its culmination in a final Judgment. The interim between the first Advent and the second provides both the key and the challenge for our thought.

Modern progressivism, which challenges the Christian view of progress, owes its origin to the thought of Francis Bacon and René Descartes. By means of a growing theology of progress, such persons as the Abbé de Saint Pierre of France (not Bernardin de Saint-Pierre), Fichte, Shelling, and Hegel, gave a new interpretation to past history. Hegel sees in it an ordained progress by a dialectic method. It remained for Comte to point toward the future which might hold a good life through the co-operative activity of intelligent men. This optimistic view was promoted further when Thomas Huxley turned Charles Darwin's biological evolution into a philosophy of universal progress. This doctrine was popularized through the writings of Herbert Spencer.

A further step was made by Samuel Alexander who argued that there was no God above history, but a force at work within history to push forward the evolutionary process. God himself becomes a product of evolution. Thus the faith in emergent evolution became for its devotees a substitute for Christianity.

Underscoring the fact that all doctrines of progress, Christian and non-Christian, accept basic assumptions, Baillie then proceeds to give a critical evaluation of the evolutionist, the developmental and the earlier rationalistic doctrines of progress. He underscores the fact that *novelty* has never produced a better society, and that it takes too much credulity to believe that history has always *developed* for the better. The problem of the rationalist likewise appears when he assumes that men will demonstrate the moral character necessary to achieve the best they know for themselves or for society. This hope that men will follow reason to achievement becomes a dream when pushed too far into the future.

Arguing that the only sound basis for belief in progress is revealed in biblical theology, the author rejects alike the liberalism of Albrecht Ritschl and Albert Schweitzer. He suggests two aspects of New Testament thought which have been minimized or overlooked. "One is the cosmic aspect of the Christian hope; the other is the sense of a victory already accomplished, and of powers of the Spirit already available to us." He believes that Oliver Quick and C. H. Dodd have helped to balance Schweitzer's "future eschatology" with their doctrine of "realized eschatology," but prefers the view suggested by Oscar Cullman (*Christ in Time*) and the centrality of the movement of history in the historic Christ. The present "years of grace" are viewed by Baillie as an opportunity for making history achieve God's purpose through the proclamation and the application of the Gospel of Christ (with a broad as well as a keen conscience) to our world. Progress will come when personal and social salvation are wrought out among men in modern society.

This reviewer does not profess to be sufficiently familiar with all of the sources interpreted or quoted by the author to quibble over details of interpretation. In the main—and this is supported by ample quotation—the interpretation seems to be accurate and fair. The author's analysis is keen and his proposals for the future are challenging. He does not himself say but leads the reviewer to suggest that had biblical theology been taken more seriously, both the modern belief in progress and the modern achievement of progress might have been different. While tastes and interests may differ, many thoughtful Christians will agree that thi the best of Baillie's books thus far published. There is h for the future when men call us to a deeper understandin our faith and to a genuine challenge to make it wor ***Joseph W. Gettys.***

Religious Ethics

AN OUTLINE OF NEW TESTAMENT ETHICS, *by L say Dewar. Westminster Press, 280 pp., $3.*

This is one of the best of modern books on its sub Whereas some writers on biblical ethics drift off into o water with philosophical discussions of underl "principles," or with comparisons and parallels with ular" or ethnic "systems," Principal Dewar has stuck fi to the text of the New Testament. His point of view is p tical, viz., that of the moral theologian or pastor rather that of the philosopher or historian; and he uses exeg as his main tool.

As an exegete the author is more conservative, I sh say, than are most New Testament scholars in this count taking, let us say, the membership of the Society of Bibl Literature and Exegesis as a standard. Moreover, he is using the Revised Version text: Britain has only begun revision of the R.V. New Testament, while ours was lished in 1946. (We now realize how archaic the R.V. Another handicap from which the book suffers, it seem me, is its very slight emphasis upon the *presupposition* New Testament ethics, i.e., in Judaism and in the Old Te ment. When will exegetes of the New Testament realize the gospel did not flower in a vacuum, but takes for gra the best religious thought and aspiration of the anc world, and the noblest ethics?

The contribution of Judaism to early Christianity was wholly negative, as a foil or a fulcrum against which it to stand out or be effective, but was also positive. Her an area which needs much further study, viz., the termino and the concepts of Jewish ethics, both Palestinian Hellenistic (or Greco-Jewish) and the significance of Testament language and ideas in the light of these ea or contemporary expressions. Principal Dewar has some way in this direction, but there is still a long wa go before a satisfactory solution of some of our probl can be found.

In the Gospels, for example, the round of ideas, the c of concepts are those found in contemporary Jewish et rather than in Greco-Roman (not to say modern) syst There is nothing about the ethics of vocations (e.g., tav keeping, theater-managing, tax-collecting, or bearing ar or about amusements (dancing, theater-going, etc.) or and drink (Mark 7:19b is surely a gloss!). When we to the epistles, the horizons widens, but it is still the temporary world that sets the limits to the early Chris outlook. The problems of the early church are those of rest of society, and the distinctive thing about the e church is not a wholly new set of virtues or ideals but energy and effectiveness with which the Christians lived new life in Christ.

The interpretation of the relevant passages, accordi involves a thorough and sympathetic familiarity with an Jewish and Hellenistic ethics. On the Jewish side, for ample, it will not do to slip over into Pauline-Augusti condemnation of the Law and yet retain the idea Judaism (and the gospel) retained the motive of "rewa Our Lord rejected that idea in the Parable of the Wor

e Vineyard (Matt. 20:1-16) and elsewhere—notably in aying, "When you have done all, say, 'We are unprofit-servants,'" i.e., mere slaves, working for nothing, not ng anything, 'and have done only what it was our duty ' (Luke 17:10). But how can "Blessed are they that er and thirst after righteousness, for they shall be " (Matt. 5:6) be treated as a promise of "reward"? whole theory breaks down—more completely than the r has realized (pp. 48 ff.). Salvation, grace, the good-of God—these are not "rewards" so much as they are s expressing overwhelming satisfaction of profound and wise insatiable need.

t the careful analysis of our Lord's teaching, the qual-he commended (62 ff.), the great emphasis upon "the of the Holy Spirit" (Ch. II, one of the finest things in ook, and its most unique emphasis), and the detailed sition of Paul's teaching and that of the rest of the Testament—all this is extremely well done and de-s the widest and most careful study.

is often said that a revival of "doctrinal" preaching order today. Let us hope that preachers will realize that tian doctrine includes ethics as well as theology; that tian ethics are religious ethics through and through; hat one has not truly expounded Christian ethics if he nly harped on two or three practical applications: what ant is the full-orbed exposition of the glorious principles e gospel, of "the new life in Christ." Preachers inter-in giving their people this much-needed and widely ed help will find Lindsay Dewar's book full of sugges-and stimulus.—***Frederick C. Grant.***

actical Psychoanalysis

YEARBOOK OF PSYCHOANALYSIS, VOL. 5, 1949, *ndor Lorand, ed. International Universities Press, 317 ., $7.50.*

CTICAL AND THEORETICAL ASPECTS OF SYCHOANALYSIS, *by Lawrence Kubie. International iversities Press, 252 pp., $4.*

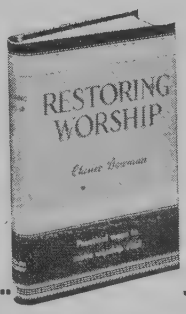
RODUCTION TO PSYCHOSOMATIC MEDICINE, *by berto C. Seguin. International Universities Press, 320 ., $5.*

Here is a collection of what is considered by the editors e the most significant articles of the year in the field of hoanalysis, Each of the twenty-two articles is taken from of the technical journals in this field. A book of this is difficult to review since each article is on a different e of theory or technique of psychoanalysis. There are al articles dealing with therapy, a number dealing with us symptoms such as paranoid jealousy, alcoholism, and e. There is an article on the emotional barriers in under-ding and treating children, several on the problem of ncts, one on stages of social maladjustment, and one oswell.

is book is one of a series which is published annually. minister who is interested in following through on any cular topic in this field will do well to consult these al volumes for the material which they present. He can ure that the articles in each of these volumes represent of the best thinking in the field.

[***Continued on next page***]

RESTORING WORSHIP



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2. This book is a revision and expansion of a work first published in 1936. Its aim is to give an over-all description of psychoanalysis rather than a deep discussion of psychoanalytic theories. The author believes that psychoanalysis marks the beginning of a cultural revolution in which a scientific approach is being made to the problem of human discontent as it is seen in neuroses.

The book gives a general introduction into the meaning of psychoanalysis, how it operates, and why it is needed. The author contrasts the psychoanalytic approach with other approaches such as religion, and also seeks to relate psychoanalysis to social, economic, and political change. There is a section on the training of psychoanalysts and the organization of their work. The minister who wants to know how the analyst functions, what some of his basic assumptions are, how to go about helping a parishioner get in touch with a psychoanalyst, when to refer a person to a psychoanalyst, and other such practical questions will find answers in this book.

In one section of the book the author contrasts psychoanalysis with other methods of helping people which the patient is told what is wr with him and what he should do ab it, without being given any help in moving the causes of his difficulty the latter situation the patient f himself frustrated, since there are in barriers that he does not understan fully recognize in accepting and fol ing what he is told. The author t adds, "Before the barriers are moved no one can effectively te patient anything: once the inner riers are gone, no one has to tell hi This is a good sentence for many o in religious work to meditate upon

3. The purpose of the author in work is to bring together the gen concepts that are used by the wor in the field of psychosomatic medic The book does not deal so much w the dynamics of any particular form psychosomatic illness as it does with general approach and point of view this aspect of modern medicine. T we meet such topics as psycho-ph cal relations, the mechanisms of i gration, the relation of heredity constitution to psychosomatic illnes the relation of dynamic psychology psychosomatic problems, and the c cept of disease from the psychosom point of view. There is a rather tended discussion of the pathology peptic ulcer as illustrative of some the general concepts that have been p sented.

This book is primarily intended doctors and medical students. Howe it is one that every hospital chap should be familiar with. The mini whose calls in hospitals or on people are more than just social vi also needs to understand the conc presented here. While the problems volved in the relationship of religio psychosomatic illnesses are not cove in this book, what is given here help the minister to understand so thing about the patients to whom h called upon to minister. The book not easily read, having been transla from Spanish in a not-too-smooth E lish style.—***Carroll A. Wise.***

Edited By GASTON FOOTE

Communion Meditations

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Communion Meditations
25 BRIEF, REVERENT PRELUDES TO THE LORD'S SUPPER

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

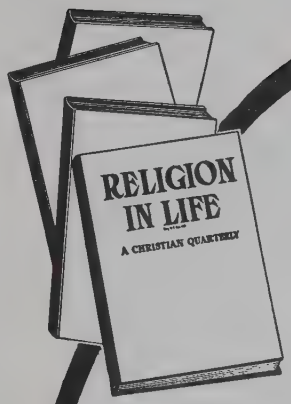
ıe Church's
esponsibility

HISTORIC FAITH AND A IANGING WORLD, *by W. Nor- n Pittenger. Oxford University ess, 181 pp., $2.50.*

re is a book for clerics but more ially for laymen. It is eminently d for group study and discussion. ently explored, this book might to make informed and earnest chmen out of indifferent church bers. Pittenger's book ought to a wide reading because it is an un- nonly helpful book for plain Chris- who are fuzzy about their faith terribly bewildered about "the e of things to come." It is written ne of the wisest heads among the ger theologians of America.

ttenger is faithful to his title. His upon the essentials of the his- Christian faith is firm and clear. as an open-eyed comprehension of act of our changing cultural scene, romise and its perils. He is unblink- as he concedes that "the emerging l system in America, the new so- appearing in this land, will be ctivist." He points out reasons for ving that the temper of this so- will be not less but more secular- and this-worldly; but Pittenger provides some very precise and suggestions as to what the church do about it.

ıe first prerequisite is a renewed alert "self-awareness" on the part ıe Church. This entails an under- ding of the non-Christian character ur present culture and an aware- of the ineradicable difference be- n humanitarian programs, ideals, ıe most perfect social order and the ric Christian faith. Christianity t refuse to be identified with any r. It must take responsibility for ıre, but always with the awareness its own roots are "supernatural" that man is a citizen of two worlds. specially instructive is the author's tment of the conception of the rch. Pittenger is an Anglican, but reatment of the church is the mini- ı classical and historical concep- A striking feature of the book is recommendation of the "Cell" as basic unit of Christian group life. is a group of convinced Christian evers, bound together by a domi- t loyalty to the Christian Church's ı and its divine purpose, and so cious of this loyalty that it per-



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vades their life and thought." From this unit the life of the church may be reinvigorated, a church, by the way, in which the line between itself and the world has grown so thin as to be nearly invisible.

I have not made reference to the author's treatment of the theological currents of our time. It is here especially that his description of the contemporary theological scene shifting will be illuminating and instructive to clergy and laity. Pittenger's temper is irenic as he portrays the virtues and defects of the older liberalism as well as of the new orthodoxy. The older liberalism accommodated Christian faith so closely to the thought-currents of the prevailing culture as to vitiate the gospel.

The new orthodoxy, in the opposite extreme, divorces Christianity from the world, Pittenger believes, and well-nigh relieves it of responsibility to man in history. This is, I think, too severe a judgment. Pittenger is grateful to the new orthodoxy for its re-assertion of the transcendence of God, the sinfulness of man, and the centrality of the person and work of Christ. The burden of his dissent is that the new orthodoxy too ruthlessly and absolutely separates nature from grace. His positive position is an insistence, with William Temple, upon the prevenient grace of God, and sanctifying, not merely justifying, grace. I admit to a misgiving as to whether some problems here are not too easily and confidently settled. His "middle way" he calls "dynamic orthodoxy" and essential Catholic Christianity. What he maintains in this sphere of doctrine is pretty authentic broad Anglicanism highly reminiscent, I may add, of the opinions of one called Wesley.—***Robert E. Cushman.***

Man's Nature

THE DIGNITY OF MAN, *by Lynn Harold Hough. Abingdon-Cokesbury Press, 143 pp., $1.75.*

In this slender volume the distinguished former dean of Drew Theological Seminary deals with one of the foremost problems of all time—the nature of man. It is a problem because it is characteristic of man to fall short of his true nature or his better self.

The all-pervasive fact in the nature and life of man is the fact of God, but it is also a fact that many of our neighbors and friends are living as if there were no God. The biblical und standing of man gives him dignity worth, and this is the substance of volume. "The sense of being made the divine image changes everythin says Lynn Harold Hough. That "(has given to man a certain likeness Himself is one of the most transform thoughts which can come to man."

Many of our contemporaries, h ever, are more likely to believe in " lution," than in God. "There are ways those who would go to beasts order to learn how man ought to . . . They must be confronted with insight set forth in the great words Jesus: 'How much is a man of m value than a sheep!'" The prod son was not "one who is at home Swineland. He was made for someth entirely different. His true country the country he has deserted. His home is the house of his father."

In some eloquent passages, author takes almost as dim a view man as a neo-orthodox theolog "History," he says darkly, "to a dis certing degree is the tale of bad n Tradition opens the story. Conten rary events reveal its immediate aspe So from Cain to Hitler the vast p rama has unfolded." "Only on the l level of freedom are these terr things possible. Only a man made the image of God can sin against divine likeness. . . . You have to re the human level in order to be fronted by the possibility of the use of freedom." Freedom thus ma sin possible, but man likes to insist he is not responsible for the sins he deliberately commits. "Whether are considering the individual or ciety you begin to go wrong the ment you forget or ignore or deny free and creative individual whose gular power of free mastery lies at very centre of his life."

Man is free, but it is the glor our faith that man the sinner is ne wholly nor necessarily evil. "The who has said 'No' to God may yet 'Yes,' and there is something in very depths of his personality w wants to say 'Yes.'" "So the Chri dignity of man is revealed in that w through Christ he may become." do not understand ourselves unti begin to comprehend, however d that God Himself loves us.

This book may inspire a seri sermons on what it means to human being, or serve as a basi young people's groups. But quite from its usefulness, this is a book will be read with pleasure.—***G. A Koch.***

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Variety Philosophies

ISTORY OF PHILOSOPHICAL STEMS, *Vergilius Ferm, ed. The ilosophical Library, 642 pp., $6.*

ere is a book that will be both de- ful reading and useful reference he student and the philosopher of rer interest. At the behest of D. D. es, president of the Philosophical ary, the author set to work on an ely new type of philosophical his- There are many good histories of sophy, but all share the fault of ing the imprint of the author not as to philosophical ideas but also emphasis on one or another of the sophical systems.

is book is designed to let the ad- nts of the various systems speak hemselves, placing emphasis where think it is warranted. Each sopher presents his system con- y. While there is not universal lit- y elegance among the forty-seven ributors, there is a clear and help- expression of ideas. The text is ished with numerous dates so that orical context is well defined. Also e are numerous references to ces for further study.

nstead of keeping to the main am of Greco-Roman and Western osophy, the book gives a deserved hasis to the philosophical systems the East. Particularly valuable to average reader is the presentation uch modern systems as Positivism, lectical Materialism, Personalism, alism, Existentialism, Materialism, psychism, Thomism, Semantics, ory of Value, and the Philosophies Science, Aesthetics, History and Re- on. The systems that contend in the dern world are made to stand on ir merits on the basis of sympathetic erpretation.

My approach to the volume was ptical for it did not seem possible cover adequately so vast a field. My ponse, however, was enthusiastic. e expert in the field may find certain issions. But even the expert will bably be gratified to know that so ch was covered so well in so limited space. This book may well become e of the more useful texts in the field philosophy. It may also be a source stimulation to the busy minister who nts to keep informed philosophically hout taking the time to read the dless number of books in the field.— *gar N. Jackson.*

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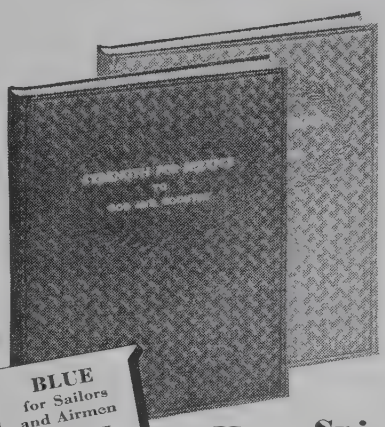

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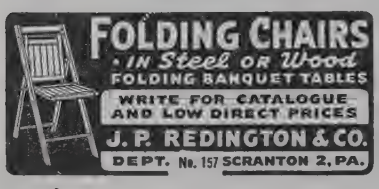
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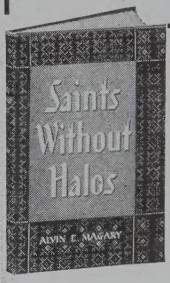

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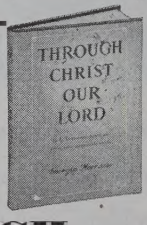

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THE METHODIST PUBLISHING HOUSE

monday morning

A Moment to Remember

By JOHN O. GRO

Too often those who join the church are added to the roll and receive no recognition in the regular services. Sometimes they are listed in the weekly bulletin; but frequently they come in without announcement. Uniting with the church should be made an event not easily forgotten.

Fortunately, I joined in childhood a small Methodist church which took seriously the reception of new members. I recall that an invitation came to my parents that would have taken them away from the services on that Sunday. Their refusal to be away from church on the day that I became a member made an indelible impression upon me. This may be contrasted with a child who looked forward to the Sunday he was to be received into the church and invited several of his friends to be present. Failure of the minister to make the hour significant left a wound which never healed.

In the years that have passed I have had many opportunities to observe the practices of pastors in receiving members. Generally speaking, I have observed that the reception of new members, children and adults, too often is done as a casual routine. Where the Ritual is used, sometimes the pastor shows lack of familiarity with content and little skill in its use. Attached to the end of the service the whole is rushed as though it were an unwelcome appendage. This is not to suggest an entire service for the reception of new members; rather, it is an appeal to make the period, whether long or short, a solemn, impressive one.

The reception of new members should be made a religious experience to the whole congregation. Lodges, it is known, must be effective in their initiatory exercises in order to hold their members. The record doubtless shows a correlation tween the lodge's ritual work its holding-power. This is not a for color and pageantry in the rec tion of members but a reminder t it is only a short distance from p methods in receiving members to inactive roll. Competence and ef tiveness in the use of the Ritual not an elective but a requirement all ministers who conduct pul services.

Several visits to some of Ameri great churches have convinced that the reception of new meml can be made an impressive occas Recently in Christ Church, New Y I saw Ralph Sockman receive a la group of new members. The pers to be received gathered at the fr of the church, took the vows, then were personally greeted by pastor. The scene, let us note, wa one of the world's great churches; the pastor felt the occasion warra the creating of a friendly mosphere about the new memb and it was doubtless to them a hap memorable occasion. The ministe this church, it must be remembe is one of the great pulpiteers of nation. Yet he did not begrudge necessary time to make these new ditions feel at home. There was nervous haste in the service, after the vows had been read, person was greeted and welco into the church fellowship. In this part of the service was as shipful and helpful as the other p

Let us not forget that the re tion and integration of new m bers into the fellowship of the ch are inseparably connected.

The author is executive secre of the Division of Educational I tutions, Methodist Board of Ed tion.

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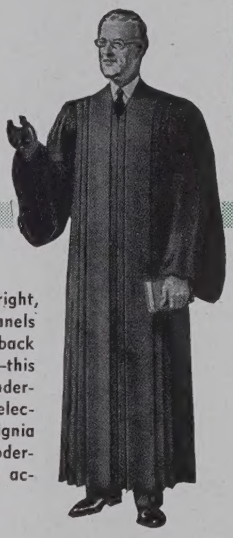

The John Wesley pulpit robe, above, features velvet facing to add dignity and richness. Comfortable inner sleeves; front closes with zipper. This model is available in several weights and colors, for seasonal wear and for special occasions. Tailored to measure —always a perfect fit.

The Symphony men's choir robe, right, is tailored on classic lines. Equipped with a 24-inch snap placket to hold the front neatly in place. Triple lines of full pleats extend from yoke to hem; back and shoulders are fluted. Robe is cut extra full. Your choice of several fabrics and colors, tailored to measure. Zipper model available.

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Personal Encounter

¶ But it is true that when Jesus is accepted as the Son of God of the creeds, the figure of the sentimentalized Jesus of humanist Christiantiy *is* replaced by an awesome incarnate God. We can get a glimpse of his majestic stature in human history by imagining our conscience coming to life and confronting us in a personal encounter! Such a meeting would, clearly, be uncomfortable for the unrepentant. It would be very different from a parlor conversation with a Socrates or any other professor of moral idealism. The only possible response would be either the cry of the pharisee "Crucify him," or the humble prayer of the publican "God be merciful to me, a sinner." "It is a fearful thing to fall into the hands of the living God," says the Epistle to the Hebrews (Heb. 10:31). This encounter with God, for the Christian believer, however, is turned into joy, since he meets the holy God of the Bible and of his conscience under the good news of the gospel drama. . . .

—Theodore O. Wedel, in *The Christianity of Main Street* (Macmillan Co.)

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